

THE
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REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Life of Richard Bentley, D.D. Master of Trinity College, and Regius Professor of Divinity in the University of Cambridge: with an Account of his Writings, and Anecdotes of many distinguished Characters during the period in which he flourished.* By JAMES HENRY MONK, D.D. Dean of Peterborough. London: Rivingtons. 1830. 4to. pp. lxxxiv. 668. Price £3. 3s.

It is worthy of observation, that the exaggerated panegyric which we are perpetually hearing on the superiority of the present age to all which have preceded it, is almost constantly accompanied with a depreciation of those studies in which former generations excelled, and on which they laid the foundation of their learning. In this respect there exists a striking contrast between the character of the present times and that of almost every other. Even to the very age which produced the eminent person whose biography we are about to consider, respect for the learning of former times has been a prominent characteristic of an intellectual age. We are not defending that bigoted addiction to antiquity which measures excellence by years, and which Horace and Pope have so happily ridiculed as the fault of their respective times; yet it is impossible not to be affected by the fact, that even the prejudices of those eminently literary periods were entirely in favour of their predecessors. It is otherwise with us; our prejudices (if we may, without offence to this enlightened age, suppose such things to exist except in Churchmen and “ultra Tories”) are altogether the other way; and the charge of antiquity is as fatal to a course of literature, or a system of instruction, as it would be to a ball dress, a novel, or an opera. We are not content with the consciousness of our preeminence in knowledge, without a dignified display of our contempt for those whom we have surpassed; and our benighted ancestors are dragged at the wheels of our triumph, in order that the world may estimate the victory at its fullest value. The literature of

the Greeks and Romans, ancient in itself, and on that account objectionable, and not less so, because admired and cultivated by generations whose errors we have renounced, and whose impertinent assistance we disclaim, has been especially assailed in these liberal days: and it is indignantly inquired how, in the present advanced state of refinement, we can persist in subjecting the ingenuous youth of Britain to a probation worthy the barbarous days of Lycurgus—the painful palæstra of conjugations and declensions. If the classic authors are no longer regarded as a necessary appendage of liberal education, but rather, on the contrary, indications of an illiberal system, it is nothing surprising that classical criticism, being concerned with the words and phrases of the languages, should incur the sovereign contempt of our intellectual generation.

But may not “the spirit of inquiry,” of which we hear much as the peculiar distinction of our enlightened times, assist us in explaining this phenomenon? May it not be true, after all, that there are some things unadmired because not understood? May it not be true that those periods of history, which were equally distinguished by cultivation and humility, may have some lessons even for the nineteenth century? Is it not possible that the studies of the man who was the steady and confidential friend of NEWTON may be entitled to some respect? May not an aversion to classical literature be readily traced to the unquestionable difficulty of attaining classical excellence, while every ignorant scribbler, with a French dictionary, and *without* English grammar, may, by the aid of Mr. Colburn and the Morning Post, procure a host of readers?

“ ————— quis jam
Magna coronari contemnit Olympia, cui spes,
Cui sit conditio dulcis sine pulvere palmæ?”

Whence this irritable propensity to comparison which is perpetually manifesting itself as often as the merits of the age are discussed? Why, unless our predicament be similar, do we imitate the belle of some rustic village, who, entering on some more enlarged sphere of society, thinks every commendation of a fair face and form derogatory to the supremacy of her charms, and will tolerate no praise without a due proportion of censure on her “friends”?

“ Who praises Lesbia's form and feature
Must call her sister ‘awkward creature.’”

In short, are the modern prejudices against classical education indicative, so far as they extend, of intellectual advancement or retrocession? Allowing that the present generation has, in some departments of knowledge, achieved evident and important improvements; allowing that the territories of science are enlarged; that education, though

less profound, is more widely disseminated; still, so far as classical literature has been less critically studied, less encouraged by the authority of those who assume the tone in affairs of learning, less influential in forming the taste and character of popular writers, has the present age advanced?

To these queries we should return a decided negative. And it is with regret that we are reminded by our limits to refrain from discussing the grounds of our decision; and shewing, as perhaps we some day may, from palpable cases, the evils arising from the neglect of classical pursuits. Our present observations must be confined to the task of introducing our thanks to the learned author, now (we are happy to state) Bishop of Gloucester, for this very choice, minute and valuable piece of biography; to the impartial and attentive consideration of which we strongly invite every candid mind before pronouncing a decision on the futility of classical studies. Not that the "*singularis humanitas*" of Bentley had any connexion with those "*literæ humaniores*" with which he was so deeply imbued; but his critical knowledge of these enabled him to confute in his masterly lectures the atheistical spirits of his day; to expose the insidious plausibilities of Collins, and the rhapsodical dogmatism of Boyle; to supply a logical mode of examining those very important questions, the genuineness of a work and the authority of a copy. His classical criticism is not to be regarded as a mere tissue of conjecture, or even of critical facts; it is a lucid display of the principles of critical examination, illustrated by practical instances. In this character of Bentley's writings we have chiefly in our eye the renowned dissertation of Phalaris, the emendations of Philemon and Menander, and Phileleutherus's letter; not that his Horace, or even his Milton, is wholly destitute of this redeeming excellence, though that self reliance, which was so peculiarly the distinguishing attribute of Bentley, has, in these works, unquestionably betrayed him into an audacious and dictatorial effrontery far worthier his earlier opponents than himself. The Terence, with all its extravagances, contains a masterly "*σχεδίασμα*" on the metres. Nor do we know any of his editions, except the Lucan, from which great advantage cannot be derived. To this we may add, that Bentley applied to the examination of every question which he considered so abundant an apparatus of learning, that it is almost impossible to peruse any of his works without deriving positive information on many topics, beside the advantage of a close intellectual discipline, and the fullest comprehension of the subject examined.

The Bishop of Gloucester has therefore conferred on the literary world a benefit, worthy, both in magnitude and character, of his Lordship's station and literary fame. He has shown that those studies, in the promotion of which he has been so long and so honourably

engaged, have gained the approbation and pursuit of the highest intellectual powers, and been productive of the most beneficial consequences. But the biography of Bentley is contradistinguished from that of scholars generally, by a circumstance which, though less honourable to its subject, is more calculated to arrest the attention of a reader. His was not the life of the retired student, unconnected with all histories and interests save those of learning. His days, on the contrary, were past in ceaseless activity and restless turbulence; his life is interwoven not merely with the literary but the political history of his time; it is, moreover, almost identical with the contemporary history of the University of Cambridge, and considerably connected with that of the sister university; so that a correct and well detailed account of this eminent character is in the highest degree interesting to almost every description of readers.

No writer could have been better qualified for this task, than Bishop Monk. Congeniality of pursuits and tastes enable him alike to appreciate and display the literary character of Bentley; and his *subsidia* have been such as few biographers can boast. In continual intercourse with those who have succeeded to Bentley's appointments, and in ready and perpetual access to stores at once copious and authentic, nothing was requisite to our author but diligence and discrimination in the inspection, use, and arrangement of materials; and these he appears to have abundantly possessed. Accordingly, there has resulted a work of great minuteness and perspicuity, and, it is impossible to doubt, of very considerable accuracy. This, which is the most essential constituent of all good biography, is the more deserving notice, as the particulars furnished by Cumberland, who, from his relationship to the great subject of the present work, is sometimes quoted as the very highest authority, are often very materially incorrect.

We proceed to collect some account of the subject of this biography, from the work itself. Bentley was born on the 27th of January, 1661-62, at Oulton, in the parish of Rothwell, near Wakefield, in Yorkshire. He was the eldest son of Thomas Bentley, a person of small independent property, by Sarah, daughter of Richard Willie, a stone-mason at Oulton. His education commenced, according to Cumberland, under the auspices of his mother, from whom he learned the Latin Accidence; it is certain that he was sent to a day-school at the neighbouring hamlet of Methley, and afterwards to the grammar-school of Wakefield. His father having died when he was thirteen years of age, his maternal grandfather sent him, in the following year, as a subsizar to St. John's College, Cambridge, at that time the largest in the University. In 1679-80, he graduated B. A. and was sixth on the first Tripos. But at that time it was the custom for

the Vice Chancellor and the Proctors to nominate an honorary senior optime each; and the names of these students were registered next to that of the first man of the year. Bentley's place on the Tripos corresponded therefore with that of third Wrangler. It is not necessary, however, at least for Cambridge readers, to observe that there is no comparison between the standards of proficiency in the seventeenth and nineteenth centuries. Bentley was excluded from a fellowship at St. John's, in consequence of the untoward regulation, abolished by royal authority ten years since, which only permitted two fellowships to be held at a time by men of the same county; but his merits having attracted the attention of his college, he was appointed to the mastership of Spalding Grammar School. This situation he relinquished shortly after, for the office of domestic tutor to the son of the eminent Stillingfleet, the Dean of St. Paul's. In 1683, he proceeded M. A.

It was in the leisure, the choice society, and the ample library of Dean Stillingfleet's residence, that Bentley was principally enabled to amass those stores of classical and theological learning, with which he afterwards astonished and instructed the world. Here he wrote what he called his Hexapla, a thick quarto volume, in the first column of which he set down every word of the Hebrew Bible alphabetically; and in five other columns, all the interpretations of those words which occur in the Chaldee, Syriac, Vulgate Latin and Septuagint, and in Aquila, Symmachus, and Theodotion. Though Bentley's language is frequently pedantic, and he has been universally charged by his adversaries with pedantry, and but languidly vindicated by his friends; yet was he so far from impertinently displaying his accomplishments, that it is to the effect of accidental circumstances, that we are indebted for our knowledge of his acquaintance with many departments of learning. While preeminent in reputation as a classical scholar, there can be little doubt, that had his great scheme for a revision of the New Testament been completed, it would have been the noblest work ever presented to Christendom; while his theological productions evince him to have been no less skilled in sacred than in profane criticism.

In 1689, Bentley accompanied his pupil to Wadham College, Oxford, of which he became a member, and was admitted *ad eundem*. It was here that he laid the foundation of his fame. The curators of the Sheldon press were then printing the Chronicle of Joannes Malela, a writer of the middle ages, valuable only on account of the illustration which he furnishes to chronology, and as one of the sources whence the Greek lexicographers extracted their historical notices. Bentley was solicited by Dr. Mill to print some remarks by way of Appendix. This he did in his celebrated "*Epistola ad Millium*." It

seems to have been the fate of Bentley to owe his highest celebrity to his masterly treatment of unworthy subjects, while his pen was no sooner employed on those which appeared to challenge it, than he inflicted a wound on his reputation. Milton, Horace, and Lucan would have ruined his fame, had he not been able to fall back on Malela, Phalaris, and Collins.

In 1692, the Honourable Robert Boyle died, founding by his will the lectureship against infidelity, which bears his name. Bentley, though only in deacon's orders, was selected to be the first champion in a cause conspicuous not only for its intrinsic merits, but associated, in this instance, with the name of one of the greatest scientific philosophers who had ever existed. All our readers are aware that this occasion produced the lectures against Atheism, which, in apposite learning, close argument, and profound views of the subject, have never been surpassed. Before the year had expired, and while he was yet in deacon's orders, the merits of these lectures had procured him a Prebend in Worcester Cathedral. The author, naturally enough, observes upon this circumstance, that "this preferment must have been highly gratifying to our young divine," "as securing a liberal independence, the first wish of a scholar." We are tempted here, and may be in some other place, to notice the blunders of the Edinburgh critic, who has reviewed this work; blunders which, if not wilful, are curious specimens of human density, and render this author's scull a desirable study for the Edinburgh Phrenological Society. The northern luminary thus enlightens his readers:—"The securing of a liberal independence, he (Bishop Monk) characterises as the first wish of a scholar." From which the bungler goes on to infer, that the Bishop meant to say the very opposite of what the merest common sense would extract from his words, making him affirm that a scholar regards an independence as the object of learning, and not learning as the object of independence!

Bentley had now acquired a high degree of celebrity; he was in intimate correspondence with many of the most eminent continental scholars; and many a veteran in classical studies deferred, with the most profound respect, to his critical opinions. It is nothing wonderful, therefore, however indefensible, that he acquired a habit of expecting deference from all parties and all ages, and of exacting it, wherever he could, as an obligation which the world had acknowledged. His reputation and interest readily procured him in 1692-93 to be appointed life keeper of all the King's libraries in England. This appointment conducted, by a most unexpected train of circumstances, to the production of the work which has, perhaps, more than any other, fixed the basis of Bentley's critical fame. The controversy on the comparative merits of the ancients and moderns was then

agitated with considerable spirit; among others who had taken a conspicuous part in it was Sir William Temple, better known for the elegance of his style than the profundity of his learning. Sir William had appeared in behalf of the ancients; and his judgment on Phalaris is so remarkable an instance of the fallaciousness of all reasoning grounded on *style*, that we give it as quoted by the Bishop, propounding it as a warning to all visionary theorists. We may observe, besides, that had Sir William been aware of the forgery, it is probable that his sentiments regarding the epistles would have been different.

As the first (*Æsop*) has been agreed by all ages since, for the greatest master in his kind, and all others of that sort have been but imitations of his original; so I think the Epistles of Phalaris to have more race, more spirit, more force of wit and genius, than any others I have ever seen, either ancient or modern. I know several learned men (or that usually pass for such, under the name of critics) have not esteemed them genuine, and Politian with some others have attributed them to Lucian: but I think he must have little skill in painting that cannot find out this to be an original; such diversity of passions, upon such variety of actions and passages of life and government, such freedom of thought, such boldness of expression, such bounty to his friends, such scorn of his enemies, such honour of learned men, such esteem of good, such knowledge of life, such contempt of death, with such fierceness of nature and cruelty of revenge, could never be represented but by him that possessed them; and I esteem Lucian to have been no more capable of writing, than of acting what Phalaris did. In all one writ, you find the scholar or the sophist; and in all the other, the tyrant and the commander.—Pp. 47, 48.

This eulogium was sure to attract the public attention upon Phalaris, who, even to scholars, was little familiar. Dr. Aldrich, then Dean of Christ Church, was in the habit of employing the young men of his college in editing classical works; and Phalaris, at this juncture, was the author selected to immortalize the name of the Honourable Charles Boyle. For this edition it was endeavoured to produce the collation of as many MSS. as possible; among the rest, a copy, of no great value either for accuracy or antiquity, was in the library at St. James's. The solicitation of this copy on the part of Boyle was the first step in that extraordinary literary fraud, with the general features of which all our readers are acquainted, and especially with the immortal work by which its progress was dignified from the pen of Bentley. But as the particulars of the transaction are variously stated, it may be interesting to the reader to peruse the account which Bishop Monk has compiled from the most authentic materials.

Mr. Boyle wrote to his bookseller, Thomas Bennett, whose sign was the Half Moon in St. Paul's Church Yard, simply directing him "to get this manuscript collated." From his inexperience he was not aware that in all libraries a nice and necessary caution is observed regarding their manuscript treasures; and that commissions of such a nature are not usually intrusted to a bookseller. The conduct of this Bennett produced such singular consequences, and involved in literary and personal discussions so many eminent characters, that we are under the necessity of examining it with minute accuracy. To Mr Boyle's request he

paid no attention for some time: and when renewed applications roused him to exertion, such was his ignorance, that he sent a collater with a printed Phalaris to Sion College, imagining, as it seems, that and the King's library to be the same. His next step was to ask the assistance of Mr. Bentley, who occasionally visited his shop, judging him likely to have interest to procure a loan of the manuscript; but so little zeal did he shew to oblige his Christ Church customer, that he did not go to solicit the favour, but mentioned it when he casually saw him. To the first request, which seems to have been in the beginning of 1694, Bentley answered at once that he should be happy in an opportunity of obliging Mr. Boyle, a young man related to the illustrious founder of his lecture, and "that he would help him to the book." This was some time before he had the custody of the library; but it was afterwards noticed, that he might have made interest with the persons employed upon the catalogue, whom he sometimes accompanied and assisted in their work. However it was not reasonable to expect any uncommon exertions to serve a gentleman who seemed himself to consider the matter too trifling for any application to him either by letter or through a friend. But the real cause of the offence was a conversation between him and the bookseller, upon the latter asking confidentially his opinion of the work on which Mr. Boyle was employed: Bentley told him that "he need not be afraid of undertaking it, since the great names of those that recommended it would ensure its sale; but that the book was a spurious one, and unworthy of a new edition." Bennett receiving from Oxford fresh applications for the collation, in order to excuse himself, laid the blame upon the new librarian, whom he asserted that he had long solicited in vain, and who had besides spoken with disparagement and contempt both of the book and its editors. This representation being implicitly believed by Boyle and his friends, convinced them that Bentley was behaving uncourtously from hostility to a work, which he was known to consider as not being the genuine production of the tyrant whose name it bore. What ensued, confirmed them in this opinion. After another and more urgent letter, the bookseller, though he still gave himself no trouble respecting the object, happening to meet Bentley in the street, renewed his request for the manuscript; and was answered that "he should have it as soon as he sent for it to his lodgings:" it was, in fact, delivered to his messenger on the same day, along with an injunction that no time should be lost in making the collation, as he was shortly going out of town, and must replace the book in the library before his departure. As he granted this favour the very first time that it was asked after he had the custody of the library, nothing but a misrepresentation of facts could have led people to charge him with uncourtous or dis-obliging conduct. The time of his leaving London to keep his residence at Worcester was approaching, and as he was to set off early on a Monday morning, he applied to Bennett the preceding Saturday, for the restoration of the book; which had been put into his hands from five to nine days before. The shortest of these periods was more than sufficient for the completion of the task; but it was not until almost the last moment that this trust-worthy agent sent the book to Gibson, a person who obtained his livelihood as a correcter of the press, with orders to collate it with despatch. He had not advanced further than twenty pages, when a message arrived from the bookseller that it must be immediately returned, "as the library-keeper waited for it in the shop:" his solicitation for longer time obtained only a permission to keep it till the evening; to a further delay Bentley refused to consent, not choosing to risk its safety during his absence from town. There still, however, remained sufficient time for a competent person to have finished the collation; but at nine o'clock that evening when the manuscript was returned, only forty of the 148 epistles were dispatched. It was the care of Bennett to give his employer such a representation of this matter as should confirm his suspicion of some discourtesy personally directed against himself. Mr. Boyle had already expressed his belief of this being the fact; and to create such a quarrel as should preclude explanation between the parties, appeared the best mode of concealing his own neglect of the

commission. Besides, the numerous inquiries made upon the subject soon discovered to this sagacious tradesman his interest in siding with a powerful literary party.

Such is the state of the facts, as it appears from a careful examination of the many tedious discussions respecting this much talked of but trivial affair, which has, by a strange accident, found a place in our literary history. To Bentley, had the transaction been fairly stated, not a shadow of blame could be attached; and Boyle was censurable only for giving implicit credit to the representations of his agent. To have gratuitously affronted a promising young scholar, of a name and family which he held in veneration, was inconsistent with Bentley's character: he would rather have rejoiced in an opportunity of obliging him, and, if properly applied to, would undoubtedly have made the collation himself. But a notion prevailed at Christ Church, that an affront was intended both for Phalaris and his patrons, and this it was determined to resent. Possibly the tory politics prevalent in that society, might have had their share in hurrying on a quarrel with a scholar in the opposite interest.—Pp. 50—53.

When the edition of Phalaris appeared, the Preface contained the following sentence:—"Collatas etiam curavi usque ad Epist. XL. cum MSto. in Bibliothecâ regiâ, *cujus mihi copiam ulteriorem Bibliothecarius, PRO SINGULARI SUA HUMANITATE, negavit.*" It was in vain that Bentley remonstrated and explained; the offensive imputation was published and circulated; and it may be supposed that the critic, whose forbearance was rarely so conspicuous on subsequent occasions, yielded unreluctantly to the solicitations of his friend Wotton, that he would, in pursuance of a previous pledge, demonstrate the spuriousness of Phalaris. Accordingly, about two years afterwards, he put forth his just dissertation on the subject, in the form of letters to Mr. Wotton.

To enter here on the particulars of this curious and celebrated controversy would be as superfluous as impossible. They are already well known to our readers from the books published at the time, and from the amusing account given by Mr. D'Israeli in his "Quarrels of Authors." Bishop Monk has detailed them with great spirit and perspicuity; and to him we must be content to refer. In the following year the rejoinder of the Christ Church wits appeared, in the shape of an examination, *by Boyle*, of Bentley's remarks. In the beginning of the year 1699, it was met by the immortal "Dissertation."

Meanwhile Bentley had been accumulating honours and distinctions. Through the interest of Stillingfleet, now Bishop of Worcester, he became Chaplain in ordinary to the King; the Rectory of Hartlebury, in Worcestershire, was given him till his pupil, James Stillingfleet, should be in full orders; he was elected Fellow of the Royal Society; and took at Cambridge the degree of D.D. In the year 1700, the ecclesiastical commission appointed by King William III. to recommend fit persons to ecclesiastical appointments, unanimously determined to assign to Bentley the Mastership of Trinity College, Cambridge. This appointment appears so congenial to all that former

years had disclosed of Bentley's character, that it might have been hoped that the opportunities which it afforded for study would have determined the fate and the fame of the illustrious possessor. But Trinity College happened, at that time, to be manifestly declining; and the Master's irregular zeal to render worthy of his high reputation the society over whom he was called to preside, alloyed, apparently, by some motives of baser material, unfortunately converted this promising scene of peace and studious wisdom into a theatre of exterminative war.

From this period to the latest years of Bentley's protracted life, his time was wholly divided between his critical pursuits, and a struggle to subvert the liberties of his college. The latter object he pursued and achieved with a perseverance, sagacity, and ability, not unworthy a Cromwell or a Napoleon. We shall not attempt even a sketch of his policy in this respect; the subject is far from grateful, and we shall readily resign it for the consideration of those literary and theological undertakings which immortalize his name, and the commemoration of which is best suited to the designation of these pages. Bentley's public "principles" were, in point of "*liberality*," a century in advance; commencing whig, he afterward dedicated to the Earl of Oxford, and again in the reign of George I. got up a whig address to that monarch on the suppression of the rebellion. This conduct maintained, of course, his interest at court; it was otherwise, however, with the university, where the first scholar of his day was deprived of all his degrees; but the patronage he had secured was ample for effecting his restoration. To his ejection from his Mastership he paid no manner of attention. It is curious that he was enabled to retain the emoluments and privileges of this office solely by a *lapsus calami* in the college statutes, which, had it occurred in a classical author, would have been subjected to his critical castigation. The letter of the Fortieth Statute of Trinity College is as follows: "Porro si dictus Magister coram dicto VISITATORE examinatus, et vel de Hæreseos, vel læsæ Majestatis crimine, &c. vel denique de alio quovis consimili crimine notabili coram prædicto VISITATORE legitime convictus fuerit, sine morâ per eundem VICEMAGISTRUM officio Magistri privetur." It is obvious that for *Vicemagistrum* we should here read *visitatorem*; yet this clerical error afforded Bentley the means of escaping the Visitor's sentence, by tampering with the Vice-master for the time being, and electing, on the earliest opportunity, a creature of his own to sustain that office.

Before, however, we proceed to the more honourable part of Bentley's life, we will afford our readers a summary of the articles on which he was arraigned and convicted by the Bishop of Ely:—Notorious neglect of public worship in college; neglect to appoint lec-

turers on the catechism; affixing the college-seal to documents in presence of fewer than sixteen fellows, and sometimes against the remonstrances of the whole seniority; alienation of college estates; expenditure of college property on private objects, and particularly in bribing one of the fellows to withdraw charges against him. In Bishop Monk's remarks all our readers will concur :

In the perusal of the foregoing narrative, some, perhaps, may have remarked that Dr. Bentley might have been an excellent lawyer; others may have thought his talents adapted for military command: but all must agree that such a display suited any character rather than that of a learned and dignified clergyman.—P. 637.

We have already traced the leading points in Bentley's literary career up to the production of his immortal Dissertation on Phalaris. But the great critic had not been wholly employed in making new acquisitions. He had projected new editions of Philostratus, Hesychius, and Manilius; and he produced a collection of fragments, notes, and emendations to Grævius's Callimachus, which our learned author has thus characterized :

Dr. Bentley's notes and emendations upon Callimachus, and his collection of the fragments of that poet, were drawn up, after repeated interruptions, and transmitted to Grævius for publication during the year 1696: the last batch of fragments he sent to Utrecht on his return to town from Worcester, where he had been passing two months with the Bishop. Grævius's Callimachus appeared in the August following, and presented two extraordinary specimens of Greek erudition; differing from one another, but each constituting a monument to the fame of its author: the collection of fragments by our critic, and the diffuse commentary by Ezechiel Spanheim. The inexhaustible stores of knowledge in mythology, antiquities, and philology, which the latter exhibits, are an object of admiration; and though he overlays the poet with his learning, yet his commentary will always be valued as a mine of information upon every subject of which it treats. The merits of Bentley's performance were different: above four hundred fragments, raked together from the whole range of ancient literature, digested in order, amended and illustrated with a critical skill, which had no example, presented a still greater novelty. There existed no collection of Greek fragments which he could have taken for his model; and Valckenaer, one of the greatest scholars who have trodden in his footsteps, speaking of this collection, says, '*qua nihil in hoc genere præstantius prodit aut magis elaboratum.*'—Pp. 58, 59.

In 1701, Bentley married Mrs. Johanna Bernard, daughter of Sir John Bernard, of Brampton, in Huntingdonshire. In the same year he became Archdeacon of Ely, and, by consequence, a member of Convocation. He now projected editions of classical books for the use of his college, and began with Horace. This edition was ten years in preparation, and certainly was not calculated to sustain his richly merited celebrity. Every scholar will agree with Bishop Monk that Bentley's acquaintance with Latin was greatly inferior to his knowledge of Greek; while a stroke of the pen, or the omission of a letter, are much more influential in the latter language than in the former. Accordingly Bentley's Latin emendations are almost every where forced

and considerable ; while his Greek corrections are brief, neat, and demonstrative. One idea on which he constantly acted was, that an author must necessarily always have expressed himself with the strictest propriety ; and wherever his text appeared to deviate from this, an alteration was accordingly obtruded. This assumption is so manifestly contrary to truth, that it is astonishing how it could have been, for one moment, admitted by the discriminating intellect of Bentley. But it frequently happens that the emendation is as devoid of propriety as the original. Thus in the line cited by the Bishop, "*Et malè tornatos incudi reddere versus*," where Bentley corrects "*ter natos*," there is a manifest incongruity between the ideas of "*incus*" and "*natus*." Whether Horace inadvertently incurred the impropriety which all MSS. exhibit, or whether he considered the metaphors as of too little importance to require reconciliation, so long as their meaning was evident, or whether some unknown particulars of ancient art would harmonize ideas which appear to us as distinct as those of an anvil and a lathe, are different questions ; but Bentley's correction contradicts MSS. and does not effect the consistency for which he contends. Another unfortunate propensity of our great critic was that of seeking a parallel authority for every expression of a classical author, with as much assiduity as if the subject of his criticism had been a modern writer of a dead language. Passages are frequently "slashed" with no better reason than the absence of a similar cast of expression in other writers. Beside these blemishes, which equally affect all Bentley's criticisms on Latin authors, he was, in his Horace, peculiarly unfortunate : having printed his "emended" text before the notes were written, his pride compelled him to the vindication of many "corrections," which consideration must have shown to be indefensible. Upwards of twenty of these emendations he felt it necessary to his reputation to retract. That he has "made Horace dull," is a verdict which, though pronounced by wit, has been fully ratified by judgment.

While employed on his Horace, Bentley had embarked a portion of his fame on an undercurrent of criticism. Mr. John Davies, Fellow of Queen's College, was publishing an edition of the Tusculan Questions. To these Bentley contributed a body of emendations, exhibiting that skill in the old versification of Latium, which enabled him at a subsequent period to clear, to a great extent, the intricate subject of the Terentian metres. Mr. Peter Needham, Fellow of St. John's College, about the same time, published an edition of the Commentary of Hierocles on the Golden Verses of Pythagoras. To this Bentley supplied a body of emendations and conjectures by no means equally felicitous with those on Cicero. Christopher Wolfius, of Leipsic, immediately published a review of them, and demonstrated, from an

authoritative MS., the collation of which Needham had been vainly endeavouring to procure, the incorrectness of many of Bentley's conjectures. But the critic retrieved this ground abundantly. Le Clerc was at that time exercising a despotic sway over continental literature. Flushed with the solitary eminence which literary Europe seemed disposed to allow him, in electing him a kind of *arbitrarius scientiarum*, he unfortunately so far forgot the heaven-descended maxim, *γνώθι σεαυτὸν*, as to undertake an edition of the Fragments of Menander and Philemon. Bentley's notes on the Tusculans had not been spared by Le Clerc in a review which he then conducted, called the *Bibliothèque Choisie*; whether this circumstance, or the solicitation of friends, induced the publication of Bentley's emendations, is now of little moment. The work is one of those which immortalize the name of its author. The metrical learning which it exhibits, can only be appreciated by those who are acquainted with the degree of ignorance which then prevailed on that subject, even amongst eminent scholars.

In 1713, the talents of Bentley were summoned to a field into which we may justly be expected to follow him. Antony Collins, a gentleman of education and fortune, had for some time appeared in the character of an apostle of infidelity; and he now presented the world with a synopsis of his opinions, under the title of "A Discourse on Freethinking." The work ill deserved the importance attached to it by the sensation which it occasioned; but it was plausible; it was one of those insidious sophisms, which, by means of artful substitutions, endeavours to dazzle the reader into assent. "Freethinking" was here substituted, though covertly and cautiously, for scepticism; and it was by implication assumed, that Christianity was in all cases the result, not of reflection, but of prejudice. The manifest right which every man possesses, of freely reflecting on what is offered for his assent, the manifest duty which the right imposes, were, by this insinuating writer, converted into a right and duty of dissenting from Christianity. The Clergy, naturally enough, were assailed; attacks on Christianity having been, by experience, found to be facilitated by warfare on the Clergy. Nor were the Clergy alone, as a body, the subject of this author's malevolence. "At the present day it is interesting to observe, that the 'Society for the Propagation of the Gospel in Foreign Parts' was in its early years distinguished by the especial hatred of the enemies of Christianity."* Collins's work, as might have been expected, produced a great number of replies, which, though written

* Monk, p. 271. This is a pithy text, which we should like to see developed in the form of a discourse. There are professed friends of Christianity, who at the present day "distinguish" this noble Society in like manner. We recommend to such persons a consideration of the company with which they are associated in the above historical FACT. To them the observations should be particularly "interesting."

by men of eminent talents, have been dragged into obscurity by the weight of the name to which they were attached. The genius of Bentley, however, triumphed over this disadvantage; his "Remarks on Freethinking," of "Phileleutherus Lipsiensis," are known to all our readers, and admired as extensively as they are known. He exposed their fallacy; and while he vindicated with rude but effective energy a genuine freedom of thought, he showed that this freedom only led to the establishment of Christianity on the surest evidence; while the shallowness, the bad faith, the defective learning, and the false positions of his antagonist were displayed in a strain of the keenest and most mortifying ridicule. For this work Bentley received the thanks of the bench of Bishops. It is perhaps scarcely necessary to say that this valuable treatise is incomplete, and that what we possess was published at different periods, although in the same year. A grace passed in the Senate of Cambridge, desiring Bentley to finish the work; and he was specially requested by the Princess of Wales to execute this desire. He had actually begun to print another part of the "Remarks," when the discouragement given by government and the University to his claim of fees for creating Doctors in Divinity, caused him to relinquish his task in disgust in the middle of a page. Enough, however, had been done for Collins.

The specimens of sacred criticism which Bentley had introduced in his "Remarks," induced Dr. Hare, in his "Clergyman's Thanks to Phileleutherus," to suggest this field to his friend's occupation. About three years afterwards, Wetstein, when in England, offered the Doctor the use of all his collations. Bentley immediately decided on undertaking the work, and propounded immediately his intentions on the subject to Archbishop Wake. His scheme, from which he promised himself a degree of accuracy that should not differ "twenty words or even particles" from "the best exemplars at the time of the Council of Nice," was undoubtedly calculated to produce a text eminently correct. He intended to collate the oldest MSS. of the New Testament, and "of the Latin too of St. Jerome, of which there are several in England, a full thousand years old." St. Jerome declares that his version was made "ad Græcam veritatem, ad exemplaria Græcæ, sed vetera." Bentley had partially examined very ancient copies of this version, and collated them with the Alexandrian MS.; and he had found in the two a wonderful coincidence, not only in the words, but even in the order of them. The rest we give in his own words:—

To conclude,—in a word, I find that by taking 2000 errors out of the Pope's Vulgate, and as many out of the Protestant Pope Stephens', I can set out an edition of each in columns, without using any book under 900 years old, that shall so exactly agree, word for word, and, what at first amazed me, order for

order, that no two tallies, nor two indentures can agree better. I affirm that these so placed will prove each other to a demonstration: for I alter not a letter of my own head without the authority of these old witnesses.—P. 313.

The latter assertion was intended to obviate an apprehension very generally entertained, and too sufficiently grounded, that the New Testament would be sacrificed to the gratification of the great editor's "slashing" propensities. Indeed, in the very section of Phileleutherus's letter which had suggested to Dr. Hare the peculiar fitness of Bentley for theological criticism, there are some conjectures which, however happy, are certainly bold, considering the field on which they are exercised. Had Bentley indulged his genius on this occasion, perfect as was his adaptation for the work, and brilliant as was the character of his conjectures, every sober Christian would have deprecated intrusting the title-deeds of his heavenly inheritance to one who was thus disqualified. But when we consider the pledge which is here exhibited, it is impossible not to regret that a scheme of such transcendent utility should have been abandoned for objects every way inferior, and some derogatory both to the literary and moral reputation of the projector. That the work would have been conducted with a stoical indifference to conjecture, we may conclude from Bentley's reply to a well intended writer, who solicited him not to omit the disputed verse, 1 John v. 7. He says,

Now in this work I indulge nothing to any conjecture, not even in a letter, but proceed solely upon authority of copies and Fathers of that age. And what will be the event about the said verse of John, I myself know not yet; having not used all the old copies that I have information of.

But by this you see, that in my proposed work, the fate of that verse will be a mere question of fact. You endeavour to prove (and that's all you aspire to) that it may have been writ by the Apostle, being consonant to his other doctrine. This I concede to you: and if the fourth century knew that text, let it come in, in God's name: but if that age did not know it, then Arianism in its height was beat down, without the help of that verse: and let the fact prove as it will, the doctrine is unshaken.—P. 349.

Finding the public mind interested in the question, Bentley chose the litigated verse for the subject of his prælection, or probationary lecture, previous to his admission to the Regius Professorship of Divinity in 1717. Of this Bishop Monk says,

The composition excited great sensation at the time and long afterwards: it was preserved in manuscript, and perused by some scholars little more than forty years ago. I hope and believe that it is still in existence, and may ere long be brought to light: but all my endeavours to trace it have hitherto been ineffectual. It has, however, been in my power to collect such testimony respecting its contents, as must put an end to all the doubts which have been started relative to Bentley's judgment upon the controverted text.—P. 348.

The substance of this testimony is that Bentley rejected the text. The controversy has been enlarged since, but generally with the same result. We may suggest, however, that we ought to await the collation of many more MSS. before pronouncing a *decided* opinion.

In 1720, Bentley published a specimen of his New Testament, consisting of the twenty-second chapter of the Apocalypse, the text restored according to the reasons and authorities in his notes, and the common readings in the margin. This was accompanied by a prospectus of the work. Here he again takes occasion to profess his intended abstinence from conjectural emendation.

The author is very sensible, that in the Sacred Writings there is no place for conjectures or emendations. Diligence and fidelity, with some judgment and experience, are the characters here requisite. He declares, therefore, that he does not alter one letter in the text without the authorities subjoined in the notes.—P. 435.

Various causes have been assigned for the abandonment of this great work; but the truth is very readily discoverable. The incessant legal disquietudes which pursued the Divinity Professor to the very verge of his tempestuous life;—the petty jealousies, which never allowed him to pass over an assault on his learning, which (had it needed vindication) his great design would have so amply vindicated; and which frequently impelled him to edit a classic author without any better view than the anticipation or confusion of an adversary;—these alone will abundantly account for a failure which is the common loss of the Christian world.

Our great critic,* from the year 1713, had been occupied upon Terence. This author, in the year 1724, was edited by Dr. Hare. Several circumstances had interposed a coolness between these literary heroes; and the critical eye of Bentley soon selected from the accompaniments of Terence what were supposed invidious inuendos. The edition was indeed indebted to conversations with Bentley for all that it possessed of value; while much of the information which he had afforded, especially with respect to the metres, was mistated or misunderstood. This gave an opening for his rival's resentment, who, accordingly, with an almost unexampled rapidity, printed off his celebrated edition of Terence, in which, by a critical dissertation on the Terentian measures, and the accentuation of the *dipodia*, he furnishes the most complete idea of the comic metrical system of the Latins which can be hoped for. The work is defaced by needless and unsupported conjectural emendations; and it is obvious, without any independent acquaintance with its history, that its principal design was to crush his supposed adversary, Hare.

* We again write this phrase advisedly, notwithstanding the Edinburgh Reviewer. "Dr. Monk (says he) has evinced an equal partiality for another class of phrases, which we had likewise supposed to be obsolete; *our* young scholar—*our* new doctor—*our* critic—*our* devoted critic—*our* Aristarchus—*our* literary veteran—and *EVEN our hero*!!!" Yes, reader! the Bishop has said all this—and *EVEN our hero*!!! It is too true—there is no defence to be set up. The evil example has infected us, and we see no means of escaping the contagion. But let us ask the Reviewer one question;—since he supposes these phrases obsolete, Where have been his studies in modern biography?

But Bentley did not rest here. Finding that Hare was about to edit Phædrus, he resolved to anticipate him. But in aiming a stroke which he designed to be irresistible, he struck beyond the mark, and the blow recoiled upon the assailant.

He had made no preparations for this work, except such emendations and conjectures as he was in the habit of writing in the margin of all classical authors in the course of their perusal. Many of these were of the most daring class of his emendations; and many more, though ingenious and plausible, were unnecessary. All, however, were introduced into the text; and the notes did little more than point out the supposed faults of the former readings, and then ordered the substitution of the new ones by a sort of critical decree; the reasons of which he frequently left for others to explain. Great as had been the haste with which the Doctor's Terence was completed, the Fabulist was despatched with ten-fold expedition. In none of his publications did he display so much presumption, as in putting forth this crude collection of new readings, supported by notes, the jejuneness of which formed a remarkable contrast to his copious annotations upon Horace, and which were unworthy even to appear in the same volume with his edition of the Comedian: and never did he more expose himself to the attacks of enemies, than when, at the suggestion of pique and resentment, he launched this puny and meagre performance into the troubled waters of criticism.—Pp. 513, 514.

Dr. Bentley's next literary achievement was ill calculated to restore his lost reputation. He attempted a critical edition of *Paradise Lost*, which, as our readers well know, "humbled Milton's strains" most effectually. We transcribe the Bishop's account of the circumstances which originated this undertaking:—

It will be expected that I should give some account of an enterprize, which is without parallel in the history of literature, and which, at first sight, argues mental aberration, or the dotage of talent. The facts of the case I believe to have been these: The idea of correcting a poem, which, from the blindness of its author, might be supposed to have suffered some injury in the transcription and the press, originated with Elijah Fenton, Pope's coadjutor in the translation of the *Odyssey*: he published, in 1725, an edition of Milton, containing many changes in the punctuation, and some substitutions for words which, he imagined, might, from similarity of sound, have been misrepresented by the amanuensis. This performance seems to have led Bentley to exercise his critical ingenuity in some corrections of the poem, which he mentioned to his intimates; for I find that a report was spread just afterwards of his design to write notes upon the text of Milton. The idea was soon abandoned; but the mention of it might have suggested to Queen Caroline the wish that the great critic would exercise his talents upon an edition of the prince of English poets, and thus gratify those readers who could not enjoy his celebrated lucubrations on classical writers. Her Majesty having expressed her pleasure that Dr. Bentley should undertake such a work, he immediately complied; having the double motive of obedience to the Queen's commands, and a wish to bring his literary merits immediately before the noble judges, who were in a few months to become the arbiters of his fate.—Pp. 577, 578.

The unpoetical complexion of Bentley's mind; his incessant propensity to alter the text of every author he read; his ignorance of the Italian poets and the romances, all disqualified him for the task he had undertaken. That *Paradise Lost* was committed to an editor by the poet himself; that the author never heard the poem read even in

the second edition; and that he either suffered this blundering editor to insert twenty lines at a time, or that he was without suspicion of such a circumstance; all these suppositions are so highly improbable as to justify the belief that Bentley himself discredited his own hypothesis.

Bentley's edition of Milton is so well known, that, limited as we are, we may be well excused from entering on its defects; yet there is one circumstance brought forward in another part of our author's work, which bears so extraordinary a relation to this exploit of Bentley, that we cannot pass it unnoticed. A Mr. Johnson, Master of Nottingham School, whom the Bishop believes to be the same with Richard Johnson, Bentley's contemporary at St. John's, published, in 1717 (fifteen years before the Milton appeared) an attack on the Horace, called "*Aristarchus Antibentleianus*." In this volume, as a sort of interlude between the parts, Johnson inserted a burlesque criticism on the ballad of Tom Bostock, in ridicule of Bentley's *Latin* style. From this we shall make one short extract, with the view of showing with how extraordinary a tact this writer had anticipated the character of Bentley's English criticism. Had it been caricatured from the living model of the commentary on *Paradise Lost*, a greater spirit and freshness of imitation could not have been expected.

And now my hand's in, after the example of great authors, and the Doctor in particular, I shall not think much of my labour, for the reader's benefit, the honour of the English nation in general, and the family of the Bostocks in particular, to put down one stanza of a certain English Marine Ode, for so in good truth it is, and so it is intituled in all the parchments, and the first editions; how in the latter it came to be called a Ballad, I for my part can't tell; let them look to it that were the cause of it. But 'tis high time to put down the place. Why so it run then,

Then old Tom Bostock he fell to the work,
He prayed like a Christian, but fought like a Turk,
And cut 'em off all in a jerk,

Which nobody can deny, &c.

Now you must understand that this Tom Bostock was chaplain, in *Latin capellanus*, in a sea-fight, a long time ago, and after the enemy had boarded the ship, cut 'em all off to a man. O bravo Tom! Thus much for the interpretation. Now to the reading.

Old. I have a shrewd suspicion that all is not sound at bottom here; how sound a complexion soever the words may seem to have. For why *old* pray ye? What, he hewed down so many lusty fellows at fourscore, I'll warrant ye? A likely story. I know there is *old boy*, as well as any of ye: but what then? And I could down with *old Tom* in another place, but not here.

For once again, I say, why *old Tom*? What, when he was commending him for so bold an action, would he rather say *old Tom*, than *bold Tom*? Was it not a bold action? Is not the word *bold* necessary in this place? And do you find it any where else? Thou, therefore, ne'er be afraid of being too bold, no, rather boldly read *bold Tom*, I'll bear thee out; in *Latin, me vide*. But you'll say, neither edition nor manuscript hath this reading; I thought as much.

What of all that! I suppose we have never a copy under the author's own hand: as for the librarians and editors, what can you expect from such cattle as

they, but such stuff as this? One grain of sense (and God be thanked I don't want that) weighs more with me than a tun of their papers.—Pp. 340, 341.

The last literary effort of Bentley's life was a reformed edition of Homer. This he purposed to effect by a collation of MSS., comparison of scholiasts, quotations in Greek authors, and, most especially, by the insertion of the Digamma. The existence of this letter was known from Dionysius of Halicarnassus, Priscian, Terentian, and others; it had been recently discovered in some ancient inscriptions; there could be no doubt that it was prevalent in the age of Homer, and the insertion of it explained many metrical paradoxes. Bentley lived to collate the *Iliad* and *Odyssey* throughout; but he was never able to complete his notes or publish his text.* He had advanced as far as the Sixth Book of the *Iliad*, when a paralytic seizure, and the death of his wife, seemed to set bounds to all his intellectual undertakings. He had, however, in 1739, contrived to publish his edition of Manilius. His *Lucan* was not published until after his death, which took place on the 14th day of July, 1742, in the eighty-first year of his age.

Having now attended our critic to the close of his conspicuous career, we will add a few words, (they must be very few,) on the "word-catcher, who lives by syllables" in the *Edinburgh Review*. If he could live on these only, we would not interfere with his livelihood; for, from his sensitive remarks on the Bishop's expression, "some scribbler writing for bread in a garret," it is easy to conjecture his predicament. But he has chosen to live by detraction also. We have already noticed his perversion of the Bishop's sentiment respecting "the first wish of a scholar;" we now examine some others equally flagrant. His Lordship is accused of "worldly wisdom;"—in plain language, of giving inconsistent and unmerited praise to living individuals, with a view to secular advancement. We will not insult Bishop Monk by vindicating him from such a charge against such an adversary; but we will examine the proofs which the libeller has advanced in favour of his position, that the Bishop of Gloucester (say, if you will, the Dean of Peterborough; but Dr. Monk was Bishop, or elect, at least, when this Number of the *Review* was published,) paid court, for preferment, to the Bishops of London and Durham. The biographer observes:

Notwithstanding this frequent abuse of his erudition, such is the power of genius, and so great the preponderance of his solid and unshaken merits, that Bentley has established a school of criticism, of which the greatest scholars since his time have been proud to consider themselves members; and in spite of the envy and opposition of his contemporaries, has attained a more exalted reputation than has hitherto been the lot of any one in the department of ancient literature.—P. 663.

* For a *compendious* account of the Digamma, we refer our readers to the article under that head in the *Lexicographical* division of the *Encyclopædia Metropolitana*, and to the sixth preliminary Essay in Trollope's *Homer*.

On this passage we have the following sage remark: "Whether this latter clause does not contain a very material exaggeration, we may safely leave to the determination of the learned reader: * but it may not be superfluous to compare this lofty panegyric with another sentiment of the very reverend author, contained in his dedication to the Bishop of London:

"In the first place, there is no one to whom an account of the life and writings of a distinguished scholar can be inscribed with more propriety than to your Lordship, who have obtained the same rank in literature at the present day as was enjoyed during his life-time by Dr. Bentley.—P. v.

"With what sentiments this passage will be read by many scholars on the continent, and even in England, it is not for us to anticipate." We agree in the concluding sentence; it is not, indeed, for such a scribbler as this to have any "anticipations" on the subject. We will, however, take leave to "anticipate" the fate of his criticism in all literary society. It is almost an insult to common sense to shew that the contradiction here insinuated does not exist. The Bishop makes no comparison between Bentley and Dr. Blomfield; he only states that they held the same station in *their respective generations*. May not this be true without any derogation from the Bishop's merited eulogium on the former? It is needless to point out the incapacity of this writer for comprehending the merits either of Bentley or Blomfield, even if he has attempted to read them, which we greatly doubt; but had he even mixed with scholars, he would have known that there was nothing incongruous in this passage of the Bishop's dedication. Our author offends in the same way by classing the Bishop of Durham's Historical Account of Infidelity "among the ablest theological pieces in our language." This "worldly wisdom" the northern scribbler may not possess; but does this prove (to retort his own words) "the extent of his learning, or the elegance of his taste?"

The next misrepresentation is yet more grossly offensive: "Dr. Monk is pleased to remark that Atterbury has associated his name with the political history of this country, in a degree which has seldom been the lot of a churchman. After the statement we have now made, the reader may be sufficiently prepared to estimate the value of the commendation which one high churchman sometimes bestows on another." It is here evidently intended to charge the Bishop, or church principles, or both, with an undue connexion with secular politics, if not with treason. For this infamous accusation it must be obvious that the passage here cited affords not the slightest pretext. It is in truth no commendation of Atterbury whatever. It is a simple remark; a

* It is much to be regretted that the Boreal luminary did not condescend to illustrate this position.

remark which every reader, who knows any thing of the time, must allow to be true; and may be fully admitted by those who deprecate most decidedly both the principles and conduct of Atterbury.

After this exhibition, our readers would not thank us for disturbing the grammatical cavils of the blunderer. Some are founded in the grossest ignorance; but even had he succeeded in pointing out a flaw, we envy little the creature who could read this great, laborious, and most delightful work, with a view to pick out the faults without which no composition would be human. Such there may be:

Verum opere in longo fas est obrepere somnum.

With our youthful predilections for the style of architecture in which Trinity College is built, we cannot sympathize with the Bishop's commendations of Bentley's handsome and expensive, but *Corinthian* stalls and organ gallery of the *gothic* chapel of Trinity; there may be other points, too, which the Bishop himself might, in a future edition, think fit to revise; but the work is a valuable store-house of literary, political, and academical information; a monument which will remain eternal as the genius of him to whose commemoration it is worthily consecrated.

ART. II.—*The Insecurity of Salvation in the Church of Rome. A Sermon, preached in St. Martin's Church, Leicester, before the Venerable the Archdeacon and Clergy, on Tuesday, May 18, 1830. By the Rev. W. L. FANCOURT, D.D. Vicar of St. Mary's and All Saints, Leicester.* Leicester: T. Combe and Son. London: Rivingtons. 1830. Pp. 58. Price 2s. 6d.

THE situation in which we place Dr. Fancourt's Sermon, as an article for *review*, will manifest the place which it justly occupies in our estimation, for it is very rarely that we feel ourselves called upon to assign any thing more than a notice to the occasional discourses which are submitted to our perusal. But the excellent Vicar of St. Mary's challenges our especial regard, whether we weigh the admirable matter of his eloquent sermon, or consider its suitableness to the times in which we live. No longer protected by the law from the machinations of her inveterate foes, who are admitted to the privilege of framing statutory regulations for our spiritual Zion and her disciples, whom they execrate as *damnable heretics*, and whom to pillage, to exterminate, and to murder, they would hold to be doing God service,—the Church of England needs such honest and intrepid supporters as Dr. Fancourt, to blow the trumpet of alarm, and to rouse men from their bed of sleep and indifference. The Papist has, indeed, made a fearful inroad upon our establishment; and, no longer satisfied

with toleration, "*Etiam in Senatum venit; fit publici consilii particeps; notat, et designat oculis ad cædem unumquemque nostrum.*"* We would not speak with unnecessary harshness of him, who has thrown down the walls, by which our Church has been so long protected; "*Sed ex plurimis malis, quæ ab illo reipublica sunt inusta, hoc tamen boni est, quod didicit jam populus,—quantum cuique crederet, quibus se committeret, a quibus caveret.*"† And, therefore, it is that we hail the appearance of such Protestant champions as Dr. Fancourt with peculiar satisfaction, at the present alarming crisis, and thank him cordially for the orthodox sermon, which we thus introduce to the favourable regard of our readers.

The preacher takes for his text, Psalm cxxxvii. 5, 6; and, from the example of the captive Israelites, inculcates upon his hearers the necessity of attachment to the service of God. After a suitable exordium, he adduces a variety of motives for our adherence to a Church, "that alone deserves the name of Apostolic."

These motives divide themselves into several branches. The rise and progress of our Church under its reformed state; the insidious machinations of its enemies; the bounden duty of its ministers under existing circumstances; the antiquity of its origin; the purity of its creed and ritual, and the consequent safety of salvation in its communion, compared with that of the Church of Rome. These are the several topics, intermixed with historical events, illustrative of the subject, which, with all deference, I offer to your serious consideration.—Pp. 3, 4.

Having sketched the rise and progress of our Church through various vicissitudes of fortune, and multifold opposition, in its separation from that of Rome, and detailed the miserable schisms which were inflicted upon her at her very birth, by the jealousy, the pride, and the fanaticism of those Protestants, who fled to Frankfort during the reign of Mary, of bloody memory, Dr. Fancourt adds the remark—

That in all the shifting scenes of politics, from the day that our Church separated from that of Rome; that in all the troubles which, from the reign of Elizabeth to the present period, have convulsed this Protestant country; one and the same evil spirit rode in the whirlwind and guided the storm. The crafty Jesuit,—*παντοῖς ἀπάτης μυνήσκων*,—well versed in human nature, its foibles, its vanities, and its interests, was ever active in political commotions; an agent, indeed, invisible, but always sensibly present. With the clue of history in our hand, we trace the wily serpent in all his windings of intrigue, under all his Protean forms, and well-chosen masks of character; at one time wrapt in the sombre cloak of a stern republican, at another gliding under the protection of despotic power, and now assuming, like an angel of light, all the amiable and insinuating qualities of gentleness and urbanity, liberality and conciliation. The objects of all the changes and movements of this grand agent of Rome has been, and is, invariably one and the same—THE DOWNFALL OF OUR PROTESTANT CHURCH. With whatever fair speech, with whatever plausible words, it may suit his purpose to soothe the ear of mawkish liberality, and beguile the unwary

* Cicero in Catilin. 1.

† Cicero, Philip. 2. § 46.

and unstable, war is in his heart against every sound Churchman and uncompromising Protestant, whom he designates as "obstinate heretics."

Deprecating the "*perilous amnesty*" into which Protestants have insensibly fallen, and reprobating the "*dangerous slumber*" which has stolen upon our Church, our preacher thus calls upon us to awake, in strains of eloquent and powerful oratory:—

The enemy is within the gates of the citadel; "the Philistines are upon thee, Samson." If thy strength be departed from thee, they will put out thine eyes, bind thee with fetters of brass, and make thee grind in the prison-house. God, in order to try and prove what was in the hearts of his ancient people, permitted the Canaanite to remain amongst them. Thus, as a test of our obedience, and "love of truth," has he left the Papists amongst us, as pricks in our eyes, and thorns in our sides, to vex us in the land wherein we dwell. Oft, in happier days, has our Church, by the word of God and the force of truth, driven from the field the Papal Antichrist. But, to use a figure, Antæus-like, he rises from the ground of his past defeats, refreshed and cherished by the powers of his mother earth, and the god of this world. Collecting all his might, he now dilated stands, with his stature aspiring to the sky, anticipating fresh conquests over a foe, weak, wavering, and divided. It is no longer safe for our own interests, nor faithful to the sacred trust committed to our charge, to rest upon our arms in supposed security. We must change the peaceful toga of our sacred office for the martial sagum of polemic theology.... The venerable Clergy of our Establishment, like their ancestors of old, must be found in the first lines of the hottest battle, contending for that pure and reformed religion, which has been for ages the glory of England, the pride of our Church, and a blessing to the whole Christian world.—Pp. 8—10.

Whether our impassioned orator consider the various devices of our inveterate foe to overturn the Protestant Church, her impudent "fictions," her childish "fables," her "lying wonders;" the motly crew of "mercenaries marching in the train of her political camp;" "the demagogues of turbulence, the demons of falsehood, the fiends of delusion," who distort the facts of history, and libel the Reformation, and calumniate our Establishment "by idle stories, raked up from the sink of old Romish calumnies;" or, whether he dwell upon the sanguinary edicts by which Mary endeavoured to extirpate "the Protestant faith, by the excision of the Protestant name;" or, whether he paint the character of the present era, in which "the votaries of Rome have greatly increased," "to the astonishment and deep concern of every true Protestant:" his language is energetic, his statements are impressive, and his arguments convincing.

Having said that he entertains a persuasion that "God is sending our people a strong delusion to believe a lie," and that "Satan is going forth to deceive the nations," the Vicar of St. Mary's points his finger at the "irreligious indifference, and infidel principles," which have so long been the bane of the Christian world, and deplores the credulity, the superstition, and the fanaticism, which the crafty Romanist too successfully bends to the interests of his proselyting communion. In their plan of operations against the Protestant Church, the wily members of the Church of Rome employ different kinds of

agents, and "introduce subtle and fallacious questions and arguments," adapted to the disposition and capacity of those, on whom they would practise their jesuitical deceptions.

No questions do they argue with more subtlety and fallacy than those disputable points in theology, the *unity*, *authority*, and *tradition* of the Church.—P. 21.

Accordingly, our eloquent preacher sets himself to answer the vaunting pleas of Romanism on these three points, and utterly annihilates the weak and defenceless pretences, by which it has vainly endeavoured to deceive us. The *unity*, of which it boasts, is proved to be a Babel of multifold and jarring opinions; and the primacy of St. Peter is shewn to be nothing but "a fond conceit," both by the authority of the Word of God, and by the testimony of the venerable Fathers of the Church.

As to the doctrine of *tradition*, "the rejection of which constituted the vital principle of the Reformation," and the fallacy of the *authority of the Church*, "by which the Popish disputant deceives the ignorant and the unstable," we can assure our readers, that Dr. Fancourt has not failed to demonstrate them to be completely untenable; and though, on these hackneyed topics, he could not be expected to dazzle us with novelty, he has merited the better praise of giving to old truths the freshness of youth, without impairing their strength. It is in this part of his subject that our author has the following eloquent passage, with which we beg leave to adorn our pages.

On the authority of what Church can we rest with greater safety than on that of England? for she embodies in her constitution all that is ancient, holy, and excellent; the learning of past ages, with the improvement of modern times. What a constellation of talent, what a clustre of virtues, have shone forth from age to age among all ranks and classes of her children! Here may the mind rest, without fear or doubt, on matters pertaining to salvation. If the stamp of antiquity be required, she bears on her forehead the date of the earliest ages of Christianity. If the soundness of her doctrine, if the purity of her ritual, be scrutinized, she fears not to be weighed in the balance of the sanctuary, nor measured by the standard of God's word.—Pp. 32, 33.

In descanting upon the *antiquity* of our Church, Dr. Fancourt displays an accurate knowledge of ecclesiastical history; and dwells, in animated language, upon the doctrinal purity, and primitive simplicity of the Church first planted in Britain, ere the leaven of Papal iniquity had begun to taint her, in the days of Augustin, with the stain of worldly policy. The progress of events, at length, brings him to the blessed era of the Reformation, at which memorable epoch—

The departure from Popery was a return to that purity of faith and doctrine, which marked the early foundation of the Christian Church, and accompanied its first establishment amongst us. Our Anglo-Saxon ancestors maintained nearly the same rule of faith and prayer that the Reformed Church of England now maintains. It is, indeed, reverend brethren, one of the greatest advan-

tages we can boast of, that the Reformed Church of England, as to faith, worship, and discipline, and all that can make a rightly constituted church, is the same with the primitive Church of our forefathers; and that the primitive Church of England was, as to substance, the same as the primitive Church of Christ. This is the glory of the Reformation; this is the satisfaction that we may derive from the venerable monuments of antiquity; that from them we are enabled to deduce the agreement of the Reformed and our ancient Saxon Church; that it is no new Church, but the very same it was before the Roman Church, as *now* corrupted, notwithstanding her boasts of infallibility, antiquity, and universality, was known, or had an existence in the world.—Pp. 35, 37, 38.

Whether it be safer for a Christian to be a member of the Church of Rome than of the Church of England, looking to the erroneous doctrines and the corrupt practices of the former, it is no difficult question for any man to determine. And this is the important point to which, in the last place, the Vicar of St. Mary's calls our attention. Many and long as have been our extracts from the Sermon on our table, we must indulge ourselves with the satisfaction of quoting our author's just encomium upon our Protestant Church, for which, doubtless, our readers will acknowledge tacitly their obligations.

We are safer in our Church, and have several advantages for obtaining comfort and eternal life, of which they are destitute who belong to the Church of Rome. Safer, because what we believe as an article of faith has upon it the seal of truth and the stamp of antiquity; owned by all Christians, in all ages of the world, and plainly revealed by the word of God. Safer, because, in our worship there is no taint of superstition; in our service no stain of idolatry; in our ceremonies, nothing but what is simple and edifying, nothing that can draw away the mind from worshipping God in spirit and in truth. In its forms, our ritual has nothing unmeaning, and nothing superfluous. Man is a weak creature, and in his devotion needs many aids, which may arouse a slumbering mind, and sustain the soul on the wings of prayer. On this wise principle, our Church, by the decent vestments of its ministers; by the interchange of reading, prayer, and psalmody; by retaining just so much ceremony as may fan the flame of devotion, without extinguishing it under the cumbrous load of absurd or unnecessary form; has modelled her frame, without debasing it by external pomp and gaudy rites, the appendages of Pagan orgies. And can there be found men, who, having once held intercourse with God in a Liturgy so pure, so spiritual, and so comprehensive, close this holy volume of devotion, and seek, in a corrupt communion, a strange form of worship? To such would we say, If your souls have any relish for what is sublime and pure; if you have any understanding of what is simple and impressive; if you have any delight in seeing, during the hours of prayer, all the attributes of God developed, and all the mysteries of redeeming love displayed; cast not too hastily from you *these pearls of prayer*, and beware of impoverishing your souls by withdrawing from a Church so purely apostolic.—Pp. 39—41.

In specifying the general grounds on which attachment to our Church is founded, the author before us touches upon some of the damnable heresies which the Church of Rome holds, and which render salvation in her communion "*very doubtful and hazardous.*" The monstrous tenet of transubstantiation, and the idolatrous adoration of the Virgin (for idolatrous practices *do* constitute idolatry, whatever *some* men of prelatical dignity have asserted to the contrary), the invocation of saints, and "*all the trumpery*" of that scarlet

whore, pass in review, and receive our author's severest chastisement. The peroration is well wrought, and, but for our want of space, should be quoted in these pages. We wish Dr. Fancourt's Sermon a wide circulation; and as to the eloquent Preacher himself, in parting with him, we beg leave to apply his own words, upon another topic (see Sermon, p. 50), to himself, and to assure him that he is, in our judgment, of the number of those defenders of the faith, "who are the salt of the earth, and subordinate instruments of perpetuating those blessings, which their Christian bravery would fain support."

LITERARY REPORT.

Harmonies Poétiques et Religieuses.
 Par A. DE LAMARTINE, Membre de
 l'Académie Française. Bruxelles:
 chez Franck, Libraire: chez H.
 Tarlier, Editeur, 1830. En deux
 tomes, 12mo. Reprinted from the
 Paris Edition.

THE name of Alphonse De Lamartine, the most accomplished poet of the day, in France, must be familiar to many of our readers; and doubtless his productions have obtained for him, on this side of the Channel, that esteem which genius always consecrates and claims, wherever and whenever it may be found. The "*Dernier Chant de Childe Harold*," the "*Chant du Sacre*," and a variety of other pieces, have made the author of the pretty volumes before us, in some measure, the redeemer of the character of his associates in Apollo; for assuredly he ranks high enough in the scale of poets, to have disproved that sweeping censure, which has denied to the French the capability of exhibiting a true poetic mind. Our present purpose is not, however, to eulogize M. De Lamartine, but to introduce to our friends his last publication, the title and the style of which bring it within the sphere of our appropriate jurisdiction. And in so doing, we have peculiar satisfaction; for the sentiments expressed, after all due allowance for the character of the writer's

creed (a creed, by the way, essentially poetical), are such as to allow us to make mention of the work, otherwise than as a literary curiosity; for though in the days when the blasphemous and disgusting *Berenger* is idolized by his countrymen, it must be pleasing to see the most vigorous intellect amongst that people, whose religious feelings have never stood in the way of their worldly career, and of whom too many are, we fear, sunk in the depths of a most heathen infidelity, dedicating itself to the cause of Christianity, and offering up its noblest efforts as incense on the altar of the cross. As poetry, the contents of these volumes will not be without interest; as "*Harmonies poétiques et religieuses*," they cannot but delight. They are comprised in four books, the first and third consisting of *eleven* Harmonies; the second and fourth, of *thirteen* each. To enumerate them here may be out of place; we merely mention, that they in great measure unite the wildness and vigour of the author's prototype, Byron, with the softening and devotional calm of MONTGOMERY [*not Robert*, but JAMES], to whom we would commit them, for the advantage of those readers, who, enamoured of the English bard, know nothing of the French. We shall conclude this brief notice with two or three extracts, which we confidently trust will be satisfactory witnesses

of our truth, as well as a sufficient guarantee for the pleasure to be afforded by an attentive perusal of the volumes themselves.

The following passages are taken from the tenth *Harmonie* of the first book, entitled, *Poésie, ou Paysage dans le Golfe de Gènes*.

Mais où donc est ton Dieu ? me demandent les sages.

Mais où donc est mon Dieu ? dans toutes ces images,

Dans ces ondes, dans ces nuages,
Dans ces sons, ces parfums, ces silences
des cieux,

Dans ces ombres du soir, qui des hauts lieux descendant,

Dans ce vide sans astre, et dans ces champs
de feux,

Et dans ces horizons sans bornes, qui
s'étendent

Plus haut que la pensée et plus loin que
les yeux !

De toi, Seigneur, être de l'être !

Vérité, vie, espoir, amour !

De toi que la nuit veut connaître,

De toi que demande le jour,

De toi que chaque son murmure,

De toi que l'immense nature

Dévoile et n'a pas défini !

De toi que ce néant proclame,

Source, abîme, océan de l'ame,

Et qui n'a qu'un nom : l'Infini !

* * * * *

O Dieu, tu m'as donné d'entendre,

Ce verbe, ou plutôt cet accord,

Tantôt majestueux et tendre,

Tantôt triste comme la mort !

Depuis ce jour, Seigneur, mon ame

Converse avec l'onde et la flamme,

Avec la tempête et la nuit !

Là chaque mot est une image,

Et je rougis de ce langage,

Dont la parole n'est qu'un bruit !

O terre, ô mer, ô nuit ! que vous avez de
charmes !

Miroir éblouissant d'éternelle beauté,
Pourquoi, pourquoi mes yeux se voient-ils
de larmes

Devant ce spectacle enchanté ?

Pourquoi devant ce ciel, devant ces flots
qu'elle aime,

Mon ame sans chagrin gémit-elle en moi-
même ?

Jéhova, beauté suprême !

C'est qu'à travers ton œuvre elle a cru te
saisir,

C'est que de ces grandeurs l'ineffable
harmonie

N'est qu'un premier degré de l'échelle
infinie

Qu'elle s'élève à toi de désir en désir,
Et que plus elle monte et plus elle mesure
L'abîme qui sépare et l'homme et la nature
De toi, mon Dieu, son seul espoir !

Noyez-vous donc, mes yeux, dans ces flots
de tristesse ;

Soulève-toi, mon cœur, sous ce poids qui
t'opprime ;

Elance-toi, mon ame, et d'essor en essor
Remonte de ce monde aux beautés éter-
nelles,

Et demande à la mort de te prêter ses
ailes,

Et, toujours aspirant à des splendeurs
nouvelles,

Crie au Seigneur, encore, encore !

Tom. i. pp. 112—116.

We will not injure the effect of these extracts by an attempt at translation ; we leave them to the judgment of all true lovers of poetry.

Le Culte Domestique ; Sermon sur ces Paroles du Livre de Josué, chap. xxiv. vers. 15, " Pour moi et ma maison, nous servirons l'Eternel." Par J. H. MERLE D'AUBIGNÉ, M. D. S. E. Pasteur, Président du Consistoire de l'Eglise Evangélique Protestante Française et Allemande de Bruxelles. Paris : H. Servier. 1827. pp. 31. Price 1s.

WE think we hear some one of our readers exclaiming, " Well, then, affairs on the continent are not so bad as we thought them ! " A Sermon on Family Worship, from a pulpit in the Catholic city of Brussels, has certainly some claims to attention. This is the last published discourse but one of its eloquent author, Mr. Merle D'Aubigné, than whom a more liberal, pious, or enlightened preacher does not exist. We have noticed it because of its merit ; and because we see how anxious are sincere Protestants abroad to inculcate the exhibition of sound and practical family religion. It was, perhaps, with a view to exciting emulation in this respect, that we placed the present notice in our work ; and if it succeed in awakening attention to this necessary duty, we shall be absolved. M. Merle divides his discourse into two heads, the

motives to follow the resolution of Joshua, in the text, and the *directions* necessary to carry it into effect. To the former of these divisions we give unqualified praise; the latter must have some drawback, on account of the impracticability, in our Church, of some of the author's views with respect to family devotion; but we must remember, that beyond our own island we can have no authority to dictate how Protestants should proceed in the service of God. It is true, that often religious exercises are "*formes mortes*;" but it is problematical, how far better than the use of "*prières écrites*," it is "*prier avec même à haute voix*;" because experience has shown us in England what sad errors men have fallen into who, without discretion, have abandoned themselves to the influence of their zeal. The other directions are incomparable; praying in common, concluded with a hymn, and preceded by the reading of the Scriptures, with a comment attached, at the most convenient hour of the day for that purpose; but the greatest essential, says M. Merle, is "*une vie en accord avec la sainteté du culte que vous rendez à Dieu. Que vous ne soyez pas deux hommes différens, devant l'autel de Dieu et dans le monde, mais soyez vraiment un seul homme.*" The conclusion of the sermon is admirably adapted to direct the attention to the preceding directions.

Lord Byron's Cain, a Mystery: with Notes; wherein the Religion of the Bible is considered, in reference to acknowledged Philosophy and Reason. By HARDING GRANT, Author of "Chancery Practice." London: William Crofts. 1830. 8vo. pp. 432. 10s. 6d.

BYRON'S "*Cain*" is a "*Mystery*" in more senses than that in which it was so designated by his Lordship. It is a mysterious medley of the sublime and the ridiculous; of elaborate scepticism and puerile cavils; of splendid poetry and dull disquisition; of mock devotion and real blasphemy. It does not appear to have been intended as a direct attack upon the

Scriptures, or upon any system of religion in particular, but an attempt at the subversion of all religion whatsoever. All the sceptical inventions of past and present infidelity are crammed into the mouths of his principal interlocutors; and if the subordinate characters are dressed in a garb of piety, it is but to exhibit some semblance of attention to historical fact. The Deity is represented throughout as a capricious tyrant, while Lucifer is exalted into an angel of benevolence, compassionating the miseries which an unjust providence has entailed upon the race of man. Whatever mischief, however, "*Cain*" was destined to do, was principally confined to the period at which it first appeared. It is not calculated to induce a lengthened attention; and it was the author, rather than the book itself, which rendered it comparatively dangerous at all. Perhaps, therefore, we should have recommended the author of the well-intentioned volume before us, to have kept his annotations upon the "*Mystery*" within the compass of his own portfolio; at the same time we are bound to acknowledge, that they contain a lucid and pious refutation of the various arguments, if arguments they can be called, which the noble writer has embodied in his drama. Many of them, indeed, would have been passed unheeded by the common reader, and even the most profound would only have caused, perchance, a weak and transitory impression. Still there is now an answer for any of the readers of "*Cain*" who may be staggered by any of its sophistries; and we heartily hope that they may be induced to have recourse to it. But we confess our doubts, whether a bulky commentary, five times as long as the poem itself, will be a very likely attraction to the ordinary readers of Lord Byron.

Six Lectures on the Parable of the Prodigal Son, delivered in the Parish Church of Bradford-Abbas, Dorset, during Lent 1830. By the REV. ROBERT GRANT, B.C.L. Vicar of Bradford-Abbas, &c. &c. &c. Lon-

don: Hatchard. 1830. 12mo.
pp. xi. 118. 3s.

At the last page of the work, which forms the subject of the last notice, we read as follows:

I feel I should be *voluntarily* defective, were I to omit earnestly inviting my readers (if it please God I have readers) to connect with these Notes, the perusal of a small work, which consists of Six *Short Lectures* on the Parable of the Prodigal Son, preached, during the last Lent, in the Parish Church of Bradford Abbas, near Yeovil, Somerset, by the Rev. R. Grant, the Vicar. To eulogize these elegant, though plain, spiritual, and faithful discourses of, clearly, a faithful minister of Christ, and of that Gospel and *revelation* which it has been the sincere, however imperfectly executed aim, even of *this* book, to advocate, is needless and would be improper. To select any extract from those lectures might not be easy. I only wish the opportunity to be given them of speaking for themselves; being confident, that should any approve of my own homely fare, they will be much pleased with the provision I now propose to their acceptance, not abundant indeed in quantity, but richly so, and most wholesome at the same time, in quality.—P. 432.

In the celebrated list in the "Critic," we do not recollect to have met with the *puff fraternal*, the *puff filial*, or the *puff paternal*; but we shrewdly suspect, that the above may be classed under one or other of these significant appellations. Be this as it may, the encomium is not unmerited, and we are happy to admit the justice of Mr. H. Grant's recommendation of Mr. R. Grant's book.

From the different incidents in the parable of the Prodigal Son, the preacher has pointed out the endearing connexion which exists between the Almighty and his creatures, represented under the image of a Father's affection for his children; the paternal love which he has manifested in the redemption of the world by Jesus Christ, and in the impartial distribution of the means of grace; the danger consequent upon the abuse of these gifts, and the wretched effects of sin; the need and advantages of affliction, in bringing the sinner to a sense of his unhappy condition; and the joy

with which the conversion of every true penitent is witnessed in heaven. The Lectures are a good practical exposition of a very interesting and important passage of Scripture; but they would have been rendered somewhat more complete by an additional Lecture on the character of the elder brother.

Six Lectures on Liberality and Expedience, delivered in Kentish Town Chapel. By the REV. JOHNSON GRANT, M. A. Rector of Binbrook, and Minister of Kentish Town. London: Hatchard. 1830. 12mo. pp. vi. 194. 5s.

GRANT again! Another of the same name, at least, if not of the same family; and not a whit behind his namesakes in his claim to our attention. In these days of mock liberality, when we are called upon to concede the most sacred institutions of our country and religion, to the unbalanced demands of noisy demagogues, and when expedience is a cloak for the grossest violations of public faith, it is time that a line be drawn between the genuine and spurious character of those virtues, of which the names have been of late so much abroad. Our author has taken up the subject upon Scripture principles; and by a reference to the precepts inculcated in the Bible, he has submitted it to the only legitimate test. *Liberality*, in all its forms and characters, comes under review; its influence upon the moral sentiments is considered and improved; and the nature of true *Expedience* is then fully investigated and defined. The various distortions under which these qualities continually appear, are pointed out in the fifth Lecture, which is peculiarly deserving of an attentive consideration. Throughout the whole discussion, there is no immediate reference to particular persons; but the whole is conducted on the broad basis of religious duty. There may be some few points on which we should be disposed to differ from Mr. Grant; but they are not so important as to demand especial consideration.

A SERMON.

ISAIAH lxiv. 6.

We all do fade as a leaf.

To the most careless observer it must be apparent, that there is a great resemblance between those periodical changes which we observe in the natural world, and the earthly state and condition of man. The comparison has been often drawn, and doubtless (to those who sometimes extend their thoughts beyond the immediate occupations and engagements of the present moment,) it has been productive of useful reflection. But because the truth is a common one, shall we discontinue to regard it? Shall we discontinue to derive those lessons of solid wisdom which it is every way adapted to afford? The slightest acquaintance with the human heart will dictate an answer to both these questions. It teaches us that man is a creature, who requires constant admonition to keep him in the path of duty; that, surrounded as he is with temptations fitted to his inclinations and wishes, and varied with all the alluring promises of earthly joy, he needs constant instruction in the way of righteousness, both "in season and out of season," to preserve him from becoming a victim to that corruption of his nature which he inherits as one of the posterity of fallen Adam. This being the view, then, which both reason and revelation will lead us to take, with regard to our present condition, as well as our future destination, surely we should allow no opportunity to escape, no incident (however trifling in its own nature, or common from its frequent recurrence) to pass unheeded by, which may present a check to those pursuits that would militate against our future peace. And any circumstance which reminds us that we are but mortal, if improved by meditation, may conduce to this important end. The different seasons of the year, each in its turn, convey to us striking images of the changing scenes which accompany human life. But we are at present more immediately concerned with that portion of it, to which the text bears relation—the falling of the leaf;—the autumn of the year—when no one can behold the trees of the forest deprived of that beautiful clothing which decked and graced them through the summer of their season, without reflecting upon his own mortality; for the voice of inspiration informs us, and experience confirms its truth, that we also must *all* "fade as a leaf."

But here we must observe that the comparison only extends to, and is offered in illustration of, the *mortality* of human nature, and the perishable condition of all that relates to that mortality. The leaf fades, withers, drops, and moulders into dust; and so it is with the corporeal part of man—but the similitude extends no farther. The body indeed, like the leaf, shall crumble into dust; but the spirit, which was breathed

into it at its first formation, must return unto God who gave it. The falling of the leaf then will not only remind us of the mortality of the body, but it will also lead us to think upon the immortality of the soul. And if it do not effect this, what painful and unsatisfactory feelings would not the contemplation generate in our minds! The works of nature are, indeed, what God Almighty pronounced them to be at the creation—"very good." What a beautiful variety and order do they present to us, and how are they calculated in innumerable instances, when properly applied, to add to our comfort, and cheer us on the way in our journey through life! But "if in this life only we have hope," "we are," as St. Paul emphatically expresses it, "of all men the most miserable." What regret must dwell in the mind of that man, who never extends his thoughts beyond the present state of his existence, when he reflects that all those things which now constitute the chief delight and joy of his heart, must come to an end; that the perishableness of their nature, like his own, must one day effect this, and that the changes he observes to take place in the world around him, as well as the increasing infirmities of his own frame, forcibly convince him of the approaching termination of all his happiness. But shall such a regret as this occupy the heart of the Christian, when, in the "fall of the leaf" into the lap of earth, he is reminded of his own decay, which must so shortly take place? Certainly not! It will not be matter of painful consideration to him, what becomes of the casket, if the precious gem which it contains be preserved from injury. It will not afflict him, that his body, like the leaf, should wither and decay, while he feels assured, by faith in the Son of God, that his spiritual part, his immortal soul, will not suffer by the change, but rather enjoy that blessedness which will be connected with an emancipation from its present earthly tabernacle of flesh.

Another similitude may be remarked between this season of the year and real life. If we observe the trees of the forest, we shall perceive some of the leaves already fallen, and rotting under our feet, whilst others hang over our heads, trembling in the blast, ready to join their fellows lying prostrate beneath them. So is it with us; we walk through the depositories of the dead—we see daily the mourners going about the streets, for those who have already departed; and we see others, our fellow-creatures, tottering on the brink of the grave. Sometimes, too, we see the leaves withered and blown from the parent tree, before they have reached the autumn, or even completed the summer of their year. Thus also it is with us, my brethren. How often do we behold the heart-rending scene of youth and beauty stretched upon the bed of sickness, held in bondage to the slow and lingering consumption; and the eye which brightly beamed upon us, at last, deprived of its lustre by the sad chilling touch of death. But enough has been said to show that, from a due meditation upon the falling of the leaf,—an indication of the approach of winter,—we should be warned, that a termination of our earthly pilgrimage must also arrive, and that we should endeavour to be prepared to meet it, come when it may. And this, although it may at first sight appear to some a most gloomy subject, will, when justly considered, assume a far different character.

To the young and ardent, indeed, to those who are just entering into life, and have a world of delights before them, in prospect at least, it may appear irksome—appear like clouding those visions of happiness which they hope to see realized in the present life. But the experience of all mankind, from Adam to the present generation, affords ample proof that every station of life has its appointed trials, and that those persons have ever borne them best whose minds have been impressed with correct ideas respecting their real condition—I mean with correct ideas respecting the perishableness and mortality of the body, and the imperishableness and immortality of the soul. For it should ever be remembered, that when we speak of the trials of the Christian, it is not meant exclusively, distress of body or mind, loss of wealth, power, friends, or relations. The trials of the Christian extend farther than this. For instance, are you blessed with ample means of supplying the wishes and desires of your hearts, as far as wealth can procure them? This is your trial. Are you blessed with fond parents, affectionate relations, and dutiful children? This is your trial. Are you blessed with kind friends, who do all in their power to make you happy, who beguile your hearts of thoughts which would make them break, and thus, at times, make even this life a foretaste of the paradise which awaits you above? This is your trial. And I will tell you why it is your trial, my brethren; because, if in the enjoyment of all, or any of these blessings, you forget the *real source* from whence alone you derive them—from the mercy of a good and all-wise God, from whence cometh every good and perfect gift,—they will become to you an occasion of falling. The height of prosperity, and the lowest ebb of adversity, are more nearly allied in their character to each other, than may perhaps be generally supposed; both these situations have their peculiar difficulties connected with them; and no one, unless fortified in his mind and heart by the principles of vital religion, and the accompanying grace of God, can ever sustain either of them as becometh those who profess to believe so pure a revelation as the Gospel of Christ. And does not this put us in mind of the sound wisdom displayed in the prayer of Agur, “Give me neither poverty nor riches; feed me with food convenient for me, lest I be *full*, and *deny thee*, and say, *Who is the Lord?* Or, lest I be *poor*, and steal, and take the name of my God in vain?” They who have an abundance of worldly prosperity, have an appropriate account to render for it; and they who are tried in the school of adversity, are no less required to display the virtues of Christian resignation. So that you will perceive, my brethren, that as every situation of life has its joys and sorrows, its sweets and bitters, it is quite essential that all, both young as well as old, should be well stored with those religious sentiments, that may enable them to bear the one, without being lifted up with worldly pride; and the other, without any further depression than that of the humility becoming the Christian. And surely it will not be deemed injudicious to give our attention to any circumstance connected with the passing moments which may conduce to so happy a result. Our blessed Redeemer himself has authorized the custom to us, by an adaptation of it to many of his own sublime discourses.

When the disciples had forgotten to take bread, he told them to beware of the leaven of the Pharisees and Sadducees. It was at the well of Samaria that he made that beautiful allusion to his own divine doctrines, in comparing them to living waters—a well of water within us springing up into everlasting life. And let us hope that our present reflection, at this suitable period of the year,—that “our mortal part” must also fade, as we see the leaves *now* fading,—may not be entirely without its use. And we may fairly maintain, that this reflection will not be a melancholy one to him who entertains it in its proper light. If, indeed, as I have before observed, death should terminate the existence both of body and spirit, then the case would be widely different; and there might be some show of argument in the exclamation used by St. Paul; “Let us eat and drink, for to-morrow we die.” But death is not annihilation; it is the gate of that which may really be termed life; it is the ordeal which all the sons of Adam must undergo, preparatory to that spiritual state of our existence, which will then begin, but never end. And to the Christian, this may be a wonderful, and indeed it is an awful change, but it is not one which ought to make him sad. He knows that there is a rest appointed “for the people of God.” He knows that every hour brings him nearer to it, and believing in the promises of Him who in all things is steadfast and sure, his joy will increase in the prospect of so glorious a termination of his earthly career.

So far from any reflections upon our mortality producing sadness in the soul of the Christian, he will be filled with all holy joy and peace in believing; a joy with which the stranger intermeddleth not—a joy which the world cannot give nor take away—a peace of God which passeth all understanding. And, my brethren, from whence does this joy arise? It arises from that conviction which flashed on the soul of the Roman centurion, who conducted the crucifixion of our blessed Redeemer—that conviction which forced him to exclaim, “Truly this was the Son of God.” If we wish to derive solid and lasting comfort from the profession of religion—that profession must be sincere, it must rest on firm grounds, it must not be a sound, but a substance which may be felt; felt in the real satisfaction it will always be ready to administer to the soul of that man who entertains it in sincerity and truth. And how can this conviction be substantially fixed in our minds, unless we frequently peruse those sacred oracles which contain the last revelation of a holy God to sinful man—unless we give serious attention to those who expound it for the confirmation and strengthening of faith; and pray for the grace of God, the dew of his blessing, without which the seed sown cannot bring forth fruit to perfection? Prayer, indeed, is one of the means pointed out by our blessed Saviour, by which we may not only obtain the things necessary for the support of the body, but also a supply of spiritual nutriment for the sustenance of the soul; but here we must be on our guard—we must pray with the *heart* as well as with the *lips*, for with the *heart* it is that man believeth unto salvation. We should recollect, that *saying* our prayers, and *praying*, may be made two very distinct things;—*saying* our prayers is one thing, *praying* is another. If while the *lips* are uttering

addresses to the Majesty on high, the King of kings, and Lord of lords, the *heart* be far from him, what is this but mockery, deserving the punishment of heaven? Is it not the height of ingratitude to Him "from whom all blessings flow;" to Him "in whom we live, and move, and have our being?" For in the language of the Psalmist, "Thou, O God, openest thine hand, and fillest all things living with plenteousness; but when thou hidest thy face, we are troubled; when thou takest away our breath, we die and return to our dust." How truly does this language represent our continual and entire dependence upon God, not only for the comforts and conveniences of life, but for that life itself, which is held by so frail a tenure, that even in the midst of it we are said to be in death. If we stand in need of earthly aid, common prudence dictates to us that we should apply for it to those who are able and willing to afford it. We then, as professing Christians, cannot be at a loss where to apply for that strength, which will enable us to contemplate, with calmness, and finally to sustain, nature's last conflict. Where shall we seek for it, and to whom shall we pray for it? Let us answer in the words of Simon Peter: "Lord, to whom shall we go? thou hast the words of eternal life, and we believe, and are sure, that thou art *that Christ*, the Son of the living God." It is this persuasion alone, the firm and steadfast belief that Jesus, who died and rose again, is the Son of God, that supports the Christian through all the changes and chances of this mortal life, and will conduct him to an immortality of bliss. It is the conviction, that he who "speaks in righteousness" (Isaiah lxiii. 1.) in his holy Gospel, is indeed "mighty to save," that will prevent that agonizing sensation of suspense and doubt, which wrings the hearts of the sceptical and incredulous, in the solemn hour of dissolution.

Let us then, my brethren, ever cherish these holy thoughts—let us nourish this pious faith in Christ our Saviour, as we wish for happiness hereafter; for how can we, as sinful creatures, expect to escape from the punishment due to our sins, if we neglect so great salvation, so freely offered to us through the atonement of the cross. Let us bind the Gospel to our hearts, as a treasure which neither the "rust or moth can corrupt, nor thieves" steal away from us. Let us, in this our day, have a constant regard to the things which belong unto our everlasting peace, before they be hid from our eyes, that when the kingdoms of this world shall have become the kingdoms of our God and of his Christ; we, *not* having *denied him* before men, may *not* be *denied of him* at that awful hour, but acknowledged as his people before the assembled nations of the universe, and enjoy for ever and ever that "kingdom" prepared by his Father "for the righteous, from the foundation of the world." J. T. B.

MISCELLANEOUS.

LUTHER'S CONFESSION BEFORE THE DIET OF WORMS.*

It is scarcely necessary to remind the reader, that Dr. Martin Luther, an Augustine monk and professor of divinity at Wittenberg, having inveighed against the malpractices which were resorted to in the sale of indulgences, embroiled himself by this means in a violent controversy, during which his bold assertions were productive of results which were not only far from being contemplated at its commencement, but excited so much alarm on the part of the Roman conclave, that he was summoned to appear before it. His sovereign, Frederic the Wise, found means, however, to elude this proceeding, and convert the hazard of a personal investigation before the conclave, into discussions before a native tribunal, where Luther underwent interrogatories and examinations, conducted by papal representatives. These failed of their object; and the accused party seeking to have his errors laid open, his priestly adversaries, instead of breaking ground in such a field, insisted that he should retract his words, or, at least, abstain from all further controversy.

The struggle soon assumed a more ominous aspect; Luther urged his attacks upon the groundless dogmas and pretensions of the Church with still greater effect, particularly in his treatise "On the Liberty of a Christian;" and the apprehensions of his opponents at Rome now impelled them to obtain a bull of excommunication against him. This is the document which he had the courage publicly to commit to the flames, at Wittenberg, on the 10th of December, 1520: thus affording a precedent for that renunciation of undivided allegiance to the Roman See, which afterwards shook its authority to its foundations.

The dispute had lasted above three years: a host of publications had been exchanged between the combatants, and great interest was excited as to the issue throughout Christendom, as well as Germany itself. As far back as the year 1518, Miltitz, the pope's chamberlain, whilst travelling through Germany, had had the mortification to observe, that there existed, in almost every quarter, three advocates of the new order of things for one who was attached to the cause of his master. If it be asked, why the court of Rome did not adopt more efficacious measures to crush this inroad in its earliest stage, it may be answered, that its arm was arrested by the political state of Europe. The emperor Maximilian had just quitted the stage, and the election of his successor engaged the attention of every cabinet. So important an event as this, threw the squabble with an isolated monk into the back-ground; all parties courted the powerful influence of Frederic the Wise; and there was no other temporal sword which could be unsheathed with effect.

Such was the state of things when Maximilian's grandson, Charles, the youthful sovereign of Spain and the Netherlands, was raised to

* The original of the above translation is one of a host of publications and reprints which have issued from the German press, on occasion of the general celebration of the Third Centenary of the Confession of Augsburg, to which we alluded in our last Number.

the imperial dignity. Upon him, and upon the first proceedings of his court, rested the attention of Europe. It was a matter of doubt with many, whether he would be induced to oppose or to embrace the cause of the Reformation, and, on this account, deep importance was attached to the first diet, which the new Emperor had summoned to meet at Worms, on the 6th of January, 1521.

The assemblage on this occasion was extremely numerous. It was attended in person by sixty-six sovereign princes, both temporal and spiritual, for few of them chose to appear by proxy;—by nearly one hundred counts, and sixty deputies from the free towns. Deans of chapters, many of whom were of princely extraction, prelates, barons, knights, and foreign envoys swelled the meeting. To these must be added, a number of the most eminent doctors of divinity and canon law, who had arrived either in the suite of princes, or had come under an expectation that something beyond the common routine of business would be transacted. It was remarkable also for the appearance of the first native of America who had been seen on European soil; he was attired in the dress of his own country, and had been sent by Cortez from three empoalla in Mexico, to do homage to his sovereign.

The town and its environs were full of life; merchants and traders of all kinds flocked to the spot from the furthest corners of Spain and Italy, France and Germany; and if every diet resembled a fair, this presented a far more animated scene than any of its predecessors. The throng of nobles and their knightly retinues came forth in their most splendid array, and endeavoured to outvie one another in the magnificence of their habiliments and the beauty of their chargers. Among the most youthful and the gayest of the crowd was Philip, Landgrave of Hesse, who drew every eye after him: and the Emperor himself, who was but little his superior in years, though of a more sedate turn than is common to his age, lent himself to the general impulse, and repeatedly displayed his equestrian prowess on the tilting course, as he had done shortly before at the tournament held in Valladolid.

One festival followed upon the heels of another; for the investiture of such princes as had not done homage at Aix-la-Chapelle, was always succeeded by rejoicings; and the wild extent to which they were carried may be inferred from a picture of their results, as drawn by an eye-witness:—"Scarcely a night passes here, at Worms, without the assassination of three or four individuals. The Emperor has a provost (*profos*) who has already drowned, hung, or made away with more than one hundred persons. The thefts and murders here are as bad as at Rome."*

Amidst all these carousals and atrocities, more serious matters were not lost sight of; and independently of regulations affecting the empire, the matter of the Lutheran controversy, as was expected, came under discussion. So far as we are informed of the propositions brought forward by Glapion, the Emperor's confessor, Fabri, the prior of the Dominicans, and others, it would appear that several of the

* Dietrich Butzbach's Letters.

clergy recommended lenient measures, with a view to divert the storm; inasmuch as they expressed a desire that the decision should be intrusted to chosen arbitrators. Others insisted upon the necessity of a council, for the purpose of purifying Christianity of its glaring corruptions: whilst some, on the contrary, supported the papal legate, Alexander, who laid the bull of excommunication before the great assembly of the states of the empire, on the 13th of February, and accompanied its presentation with an appeal to this effect—That it appeared to him, it was the wish of many to institute an inquiry into the affair with Luther; but he begged it might be borne in mind, that there was nothing left to investigate; inasmuch as the Pope had already decided in the matter, of which the bull itself was the most undeniable evidence; that Luther had given currency to such errors, as rendered a hundred thousand heretics deserving of the stake; for he had injured the dignity of the saints in heaven, had even thrown doubts on purgatory, and explained the Scripture in a different sense to that which the Church enjoined. The matter was, therefore, no longer within the competency of the diet; and as far as the clergy were concerned, they were not warranted in taking up the dispute with that heretic, without a special commission from the Pope.

The princes, however, were not disposed to bow to this mandate, and a very large majority of the states required, that Luther should appear in person. They alleged, there were so many and such serious objections existing against the administration of the Pope, that it was at length become necessary to adopt measures for removing them. It was right, therefore, to hear what the monk of Wittenberg had brought against them, and then to determine on the course fitting to be pursued. In other respects, it was incumbent upon them to convince him of his errors, and insist upon his retracting them, in those points where he had really impugned the Christian faith.

The Emperor's council, in which papal influence and the spirit of the Spanish inquisitor assorted ill with the political cunning of the Netherlands, wavered in its decisions; until every other consideration gave way to a feeling, that it might enhance the influence of the new Emperor if it were made to appear, that the Roman chair could not trample even upon a monk, without the sanction of the German sovereign. On the 6th of March, therefore, a citation was issued, in the name of his imperial majesty, inviting Dr. Martin Luther, under a promise of safe escort, to come and put in his answer personally. But no mention was made of any recantation; Luther having already replied, in confidential communication with Spalatin, his sovereign's chaplain and private secretary, that recantation was wholly out of the question. The passage of his letter which contains this declaration, runs thus:—"Do not imagine that I shall retract; but I will come, even though my life may be the forfeit. I have no thoughts of flight, nor of suffering the word of God to be endangered; on the contrary, I will maintain it unto death, Christ being my helper."

Upon receiving the summons, which was brought to him by Caspar Sturm on the 24th of March, he made himself ready for the journey. The magistrate of Wittenberg presented him with a conveyance, and

appointed Hieronymus Schurf, a juriconsult, to be his counsellor. He was also accompanied by several friends; namely, Nicholas of Amsdorf, dean of the chapter; Justus Jonas, a professor; and Von Schwaven, a Danish gentleman. Thus provided and attended, he passed through Erfurth and Frankfort, being kindly received by knights and citizens, and cheered with numerous testimonies of a lively sympathy in his fate, upon his road to the borders of the Rhine. At Oppenheim he found a letter, earnestly warning him of his peril; and on this occasion, he addressed the following impressive words to the bystanders:—"Aye, and if there be as many devils at Worms as tiles on its roofs, I will not be deterred." Upon leaving Oppenheim, numbers of persons of gentle blood met him with friendly greeting, and formed a handsome retinue about the reformer, who was modestly attired in his monkish garb. With this escort he entered Worms at ten o'clock in the morning of the 16th of April, and, surrounded by an immense crowd of people, dismounted at the house of the Teutonic order, where Frederic of Thunau and Philip of Feilitsch, as well as Von Pappenheim, the hereditary marshal of the empire, had taken up their quarters.

It was not long before he was admitted to a hearing. Notice of a general sitting of the diet was given for the same afternoon, and Pappenheim was directed not only to cite him to appear, but to conduct him into its presence at the hour appointed. This last was rendered necessary indeed by the enormous pressure of bystanders, through whom the marshal and attendant herald found much difficulty in bringing him to the episcopal palace, where they had also to force a passage through the antechamber, which was filled to overflow with princes and noblemen. Many an encouraging expression cheered Luther on his way; amongst these it will be in the reader's recollection, that George of Frundsberg, the imperial commander, tapped him upon the shoulder, and exclaimed, "Friend monk, thou hast taken a step far bolder than I and many of my brother leaders have adventured on the field of battle; but the fight is thine own; therefore, go thy way in God's name."

Still it was matter of uncertainty what sort of a reception he would meet with: he was abundantly armed for the task, and had fully made up his mind to enter upon a theological contest. He was, therefore, not a little astonished when John Von Eck, the official-general of Treves, simply asked him in the Emperor's name, and by direction of the diet, "Whether he acknowledged that the books that lay before him were his writing? and whether he retracted, or was resolved to abide by their contents?"

He was on the eve of replying, when his attorney interposed, and required that the titles of the books should be called over. This having been done, Luther resolutely answered to the effect, "that he acknowledged those books to be his own, and was prepared to justify the several assertions they contained." But as regarded the other question, whether he was ready to defend or retract *every* isolated opinion he had expressed, he observed, "that such an answer was far more difficult to give, and, indeed, was of so deep an importance, as to induce him to solicit time for maturer consideration."

As the majority of his judges thought the request by no means unreasonable, although he was unworthy of such a favour (as Von Eck observed), time was granted him until the next morning, when he was admonished to appear, and deliver in his answer orally.

Such was the result of his first hearing; and it was by no means of a nature to infuse any great hopes into the breasts of his supporters. Many of the gentry, therefore, visited him at his lodging, for the purpose of encouraging him under his difficulties, and promising to stand by him, if matters were pushed to extremity.

Luther, however, was sorely beset with apprehensions during the brief space which had been allowed him for forming his resolution. It was not with proofs or explanations that he had to deal; he was called upon to state the substance of his convictions, and lay open the ground he had taken as regarded evangelical truths, and the existing character of the priesthood. His thoughts never rested for a single moment on the subject of a recantation; but he wavered as to the choice of the expressions in which he should decline it, and, at the same time, impart the full glow of his convictions to the assembled states. He subsequently confessed the tumult which raged within him upon this trying occasion, though he also acknowledged with gratitude, that nothing had armed his soul with so much resolution as the fervent aspirations he offered up to the Omnipotent.

An attempt at a recollection of those aspirations exists under his own hand; and it strongly illustrates the character of the man, and the vehemence of his feelings, which were wrought to such a pitch, as to make him cry aloud in his prayers. "O God! my God! my God!" he exclaimed, "help me in this hour of my necessities. Thou art my helper, and thou alone. Behold! it is not my cause, but thine; a just cause, and an eternal one, O Lord! Thou knowest, O Lord, I am ready to lay down my life for its sake. Let this body of mine be brought to destruction, yet shall not the power of the whole world undo my conscience! Thou must not, thou wilt not abandon me, O good Lord! Thou wilt be my stay, through the name of thy dear Son, Jesus Christ, who shall be my shield, and my protection, and my strong castle, through the power and strengthening of thy Holy Spirit. Amen."

The immediate effect of this outpouring of the heart, was to restore his mind to that lucid and healthy state which he was earnestly desirous of possessing in this crisis of his fortunes, and to enable him to view and examine, in all their bearings, the few, though momentous points, on which he had to explain himself. When he returned amongst his friends, he displayed a life and cheerfulness, which bore little trace of the severe ordeal which his spirit had undergone. In the meanwhile, the interval allotted to him had expired, and the marshal and herald appeared with their summons. The throng which filled the bishop's court was even greater than on the preceding day, and two hours were suffered to elapse, and the tapers had been lighted, before he was again admitted.

After silence had been obtained, the official opened the proceedings by explaining their object, and closed his address with calling upon

him to declare, whether he were resolved to defend or recal the writings in question?

Luther began his reply with entreating, that his noble auditory would forgive him if he should express himself in the language of the cloister rather than in that of courts. He then repeated the acknowledgment he had made the day before, with respect to the writings themselves: but, in reference to the second question, he begged them to recollect that those writings were of a varied character. Such portions of them as concerned Christian faith and practice, would not, he conceived, be deemed of an injurious tendency: others, he admitted, were calculated to affect the authority of Rome, inasmuch as they assailed those ordinances, which had been the occasion of sore vexations: these he could not, and dared not retract, without bringing great prejudice to the German empire, and Christendom in general. Otherwise, the world would naturally conclude, that the abuses which characterized the hierarchy, and the almost insupportable pressure with which they had so long afflicted both princes, scholars, and nations, had been formally recognized as sound and wholesome, under the very eye and by the special direction of his Imperial Majesty and the princes of the empire. Did not the papal decrees themselves affirm, that all things, which were contrary to the Gospel, were to be taken as so many errors? If, therefore, he had declared that "such and such things were erroneous, as being at variance with the Gospel," and had made such a declaration in the teeth of his own convictions, he would, according to the tenets of the Church itself, have committed a most culpable wrong. "And should I then have been any thing better," he exclaimed, "than a detestable pander to every thing that is wicked and tyrannical?"

He next observed, that a third description of his writings was polemical; those in which he had had to deal with his opponents. He considered that every theologian possessed an indefeasible right to deliver his opinions on the doctrines of the Saviour; and he declared that he would not retract them, though on many occasions he might have been intemperate, and have used sharper language than befitted his station. He bade them remember that he was not a saint, but a man, and confessed he found it difficult to restrain his feelings, when he was defending the truth and purity of Jesus' doctrines. It could scarcely be expected of him to recal chance expressions, seeing, moreover, that they had been extorted by the violence of his adversaries; it was rather a recantation of his opinions and dogmas, which was demanded of him. To this he would only reply, in the words of the Lord and Saviour, "If I have spoken evil, then shew me that it is evil."

For these reasons, he besought his Imperial Majesty, and his noble auditory, graciously to direct, that proof should be given to him, from the word of the Prophets and Apostles, of the matters and things in which he had gone astray. And if he were convinced of his errors, he was ready to retract them, and would be the first to commit his own writings to the flames. He admitted, that much disunion and controversy had grown out of his interference; but these had originated in the cause itself, not in any act of his. The warfare had the word of God for its object, and could least of all be stemmed and suppressed

by persecution. This was a course which, it was possible, might occasion detriment to the government of His Majesty, their young Emperor; yet he did not hazard this remark by way of counsel or warning to his noble auditory; they would be fully as sensible as himself, and even more so, of what the emergency required. He had made it out of regard for the German people, and his beloved country; and he intreated his Majesty, and their princely highnesses, most humbly, that it might not be permitted to his antagonists to proceed against him without shewing due cause.

These were the principal topics advanced in a long address, which Luther delivered with much modesty and warmth of feeling. Von Eck, however, observed in reply, that his speech had not addressed itself to the point in question, and that he had not been called upon to meddle with things which had long since been set at rest by the fathers of the church and the councils. All that was required of him was to state broadly whether he were willing or not to revoke and recant what he had written?

To this Luther answered:—"Be it so! since it is the desire of his Imperial Majesty, I will repeat my reply, and in few words. I dare not trust to the Pope, nor to the councils, inasmuch as it is notorious, that both have oftentimes erred and been at variance with each other. So long, therefore, as I am not convicted, by the evidence of Scripture, and upon clear grounds, that I have maintained erroneous doctrines, and falsely interpreted those passages in the Bible, which I have invoked, so long I neither can nor will recal one word of what I have advanced. For no upright man will trample upon his own conscience. Here I take my stand; nor can I deal otherwise. Be God my help. Amen."

For the Emperor's sake—he being a native of Flanders, and therefore little conversant with the German tongue—as well as for the information of the foreigners there present, Luther was requested to repeat his answer in Latin. This done, and a discussion among the leading persons at the sitting having ensued upon it, Von Eck again came forward, and endeavoured to prevail upon him to recede from the decisive declaration he had made; representing to him with special force, that it could lead to no good, to renew a controversy respecting matters which had been discussed and decided centuries back; and asking him what would be the fate of Christianity, if every individual were permitted to advance his own views of religion before the public, and require them to be impugned out of Holy Writ? His Imperial Majesty, therefore, afforded him once more the opportunity of saying yea or nay, or in other words, asked him whether he would or would not recant his errors?

At any other time, Luther would have been anxious to meet the charge, which the official's comment had insinuated; but he probably felt that such a controversy would have been ill-timed and out of season, and was evidently overcome by the oppressive heat of the assembly, and the exertions attendant upon an address, which it had taken him two hours to deliver. He confined himself, therefore, to requesting, that he might not be pressed further on the subject, as he adhered immutably to the reply he had given.

Here the inquiry terminated, and Luther was allowed to depart. But there was much commotion both in the council and out of doors, and the knights and burgesses evinced a deep interest in behalf of one, who had borne himself with such unflinching resolution. When it was reported that he was to be arrested and sent away, a universal uproar ensued, and a crowd of noblemen rushed to the spot, in order to ascertain that no personal dangers beset him.

The venerable and enlightened Elector of Saxony was not the only prince who was delighted with his conduct; some, to whom the lettered page was a mystery, and others, who were known only by their military achievements, and had shown no sort of concern in what they held to be a mere theological skirmish, openly expressed the feeling of admiration which the monk's manly deportment had extorted from them. Erich, the brave Duke of Brunswick-Calenberg, sent him a silver can of Eimbeck beer, to which Luther did ample justice, for he needed its refreshing draught; and as he raised it to his lips, he exclaimed, "For this remembrance of me, on Duke Erich's part, may God the Saviour remember him in his dying moments!"

He was visited the following day by several eminent personages, and amongst others, by the young Landgrave of Hesse, who pressed him fervently by the hand, saying, "If right be on your side, Doctor, God prosper you." The hostility of many of the leading clergy, also, seemed to have undergone a change in his favour; minds such as those which characterized Stadion, the venerable Bishop of Augsburg, Hermann, Elector of Cologne, Richard of Treves, and Albert of Mayence, were not of a mould to resist the influence of his eloquent reasonings at every point. Indeed, so far as we are informed, Joachim of Brandenburg was the only electoral prince who insisted upon the application of violent measures, and urged the withholding of a safe-conduct as the means of extorting a recantation. But in this he was vehemently opposed by George of Saxony, and other princes, who were hostile, however, to the Lutheran heresy. "The olden integrity of German hearts," said he, "demands, that we should keep our word with him." In spite, therefore, of the papal nuncio, it was resolved by the Emperor's council, that the promised safe-conduct should be granted, although it was signified to the states, that after its period had expired, proceedings would be taken against Dr. Luther, as an open heretic, as well as against his heretical doctrines; and for this reason—that he dared to believe all Christians had hitherto lived in error, and had obstinately persisted in this belief.

The eight succeeding days were spent in debating upon the imperial message, and in attempts, on the part of several minor princes and scholars, to effect a change in Luther's opinions. But their endeavours proved of no avail; and he met the repeated exhortations of the Elector of Treves, and Doctors Vebus, Peutingen, and others, by replying, "That he did not set himself against the Pope or the Church, where they acted in accordance with the Scriptures; but that he would, neither then nor thereafter, forsake the Divine word, or submit to a general council, unless it were expressly understood that he should be judged by the declarations of holy writ." The Elector then enquiring of him, with earnestness, in what way the

contest could be set at rest, Luther observed, "I am unable to say; may be, Gamaliel's saying shall come to pass; for if this work be of men, it will come to nought, but, if it be of God, no man shall overthrow it."

Thus ended the last discourses with the reformer. Three hours afterwards, Von Eck and the Emperor's secretary brought him orders to leave Worms; and having promised that he should enjoy full personal security for the ensuing three weeks, they warned him against fermenting the minds of the people, either by his pen or by word of mouth, on his way back.

In the forenoon of the 26th of April, which was the tenth day after his arrival, Luther took his departure with those who had accompanied him from Wittenberg. When he reached Friedberg, in the Wetter-au, he dismissed the herald, under whose protection he had travelled; and, confiding his safety to the honour of the Hessian sovereign, had journeyed as far as the district of Salzungen, in the environs of the forest of Thuringia, when violent hands were suddenly laid upon him, by Hund of Altenstein, and John of Berlepsch, two knights in disguise, who hurried him away to the Wartburg, where he was concealed for ten months under the assumed name of Younker George. This was the undoubted act of the Elector Frederic, who was urged to it by finding that, after Luther's departure, the opinions of those possessed of most influence, gradually became more unfavourable to his cause. On the 5th of May, this prince wrote to John, his brother, who had quitted Worms, in the following terms. "This is the state of Martin's business: he is devoted to days of misery, and there is no help for it; albeit the end is in God's hands. When I am again at your side, I will tell you strange and wonderful things."

The disputation which had taken place was not a matter susceptible of being set at rest by any general decision of the diet; for which reason, the Elector Frederic and other princes, who were favourably disposed towards the Reformation, as well as the greater portion of the deputies, left Worms in the following week, and the consequence was, that, on the 23d of May, the earlier proposition, which outlawed and excommunicated Luther, in common with all his adherents, his protectors, and his publications, was on that day launched against him, in the form of an imperial edict. Such was the termination of this memorable diet, which had sat for four months; a termination no way calculated to allay the general ferment which existed.

The edict neither resolved, nor pretended to resolve, a single point of the momentous questions which agitated men's minds; even those yearnings for a clearer light in matters of conscience, which had been most vehemently urged, were left unsatisfied; nor was there, in all probability, one single member of the diet who returned home with a consciousness, that the general welfare had, in any one respect, been promoted by its proceedings. A single individual, the papal nuncio, may, however, have congratulated himself on having attained his ends to a certain extent, and succeeded in warding off the danger for an indefinite period: but there were numbers, by whom a far deeper and juster view of the future was taken, and, amongst others, Valdesius, the Spanish juriconsult, an attendant in the Emperor's suite; who thus writes to his learned friend, Peter Martyr d'Anghiera:

—"I have now brought you acquainted with this tragedy, and many would say, with its close; but I feel convinced in my own mind, that we have but seen the first act; for the Germans are in a state of great exasperation against the Roman See.

He was a true prophet. The act of the diet of Worms paved the way for a long series of events, pregnant with the varied misery and excesses which are incidental to a state of religious warfare. The torch that had been kindled, did not begin to grow dim until after the treaty of Westphalia.

THE PALACE OF THE GREAT KING.

AN ALLEGORY.

A WISE and munificent sovereign possessed a palace of exceedingly capacious dimensions, and of most singular construction. The founder of the dynasty had ordered it to be erected on this extensive scale, that it might afford accommodation to every individual whom he should call to his councils and employ upon the administration of his affairs. The style of the building was in some respects uncommon, and by no means harmonized with the recognized laws of architecture; but its arrangement was replete with convenience, and its aspect was to the last degree imposing, because its general features combined grandeur with simplicity. Ages had wrought no injury to its foundations, nor had the corrosion of time ever required that it should undergo reparation.

Connoisseurs condemned its façade, because their eyes were offended by a want of harmony in the character of the windows, and they sneered at the multiplicity of entrances, which led from every quarter into the interior of the palace; yet they were astonished at the brilliancy of light which pervaded its several apartments, though many of them appeared to be destitute of windows. It had occurred to few of them to raise their eyes; otherwise they would have discovered, that the light descended from above into all the noblest chambers. Some would have preferred, that a single portal should have been given to each side of the building; they lost sight of the facilities of ingress, which its numerous entrances afforded, where it was an object that those, occupied in its master's service, should lose no time in finding their way to their posts. Other critics derided the bad taste which the architect had shown in the internal arrangements, though they had but cursorily surveyed them. But in no one instance were these wise men agreed upon the plan, according to which it ought originally to have been constructed.

A number of these would-be reformers conceived, that their differences would be readily reconciled by consulting certain ancient deeds, which contained the elevations laid down by the architect, who had directed the building of this mansion. But, when they had carefully pondered over these records, the discordancy of their opinions became more virulent than ever; for there were certain words and

signs underneath the several designs, which the architect had inserted with a view to illustrate them. Now these words appertained to a language, with which none of them were acquainted, and the signs were such as they were incapable of deciphering.

From this moment, every individual conceived himself justified in assigning to them whatever interpretation suited his fancy; and the whole throng employed their leisure in severally forming new plans, which they gave out as being exact copies of the original. Indeed, each brought forward his own hypothesis with so much enthusiasm, that he boldly affirmed it conveyed the real meaning of the original builder, and, where he had the means, he compelled others also to affirm, by oath, that it was so. There existed, however, certain lovers of concord, who were anxious to allay the dissensions, which had spread imperceptibly, even amongst those who least understood the matter in dispute. The language they held was to this, or a similar effect: "Of what concern are your fancies to us, and to what good end can they lead? Are we not, all of us, conscious, that this palace is the seat of a wisdom beyond compare? Order, and prosperity, and paternal institutions, are the emanations which issue from beneath the roof of our adored sovereign. Let bickering be the task of the indolent." And yet, because these friends to the peace of society considered, that neither party were right in their conjectures, they were denounced as harbouring a design to commit the palace to the flames. Their sovereign, on the other hand, finding them to be persons of talent and capacity, turned a deaf ear to the calumnies which the malevolent spread abroad, and intrusted them with public appointments.

One night, the sentry having raised a cry of "fire!" the inmates of the royal residence woke up in trepidation and hastily quitted their apartments. But, instead of proffering assistance, they rushed in quest of their plans and elevations, and forthwith made their escape; exclaiming, "It matters little that the palace should be brought to the ground, provided our plans are safe."

Nothing could surpass the tumult which prevailed in the public streets. Groups of men collected here and there: you might see one individual with his sketch, pointing out the exact spot where the fire had begun; and another showing the quarter, according to his own design, where the engines ought to be stationed; whilst a third was contradicting the opinion advanced by the first speaker; not a mouth but was crying and arguing, as if its owner had been ignorant, that, in the interval, the conflagration might be reducing the most important edifice in the kingdom to a pile of ashes. Of a truth, such a fate would have befallen it, had it really taken fire; but it fortunately proved, that the sentry, being a man of weak nerves, had mistaken the crimson effulgence of an aurora borealis for the blazing of a conflagration.

Such is the allegory, under guise of which the amiable Lessing has depicted the application of religious doctrine to the purposes of party polemics, and the miserable attempts of theorists to substitute dreams of mortal pride for the pure and primitive light of Gospel truth.

ON THE ASSUMPTION OF THE TITLE OF "REVEREND."

MR. EDITOR,—I am desirous of calling your attention to a subject not so often animadverted on as its double-dealing requires,—the assumption of the title of "Reverend" by schismatic teachers. Is it not enough, Sir, that they are ceaseless in their endeavours to delude away flocks from their own shepherds, but must they appropriate also the dress of those shepherds, and come in their semblance? Is the Church, then, even in their opinion, so exclusively the organ of scriptural authority, that to prevail at all against her they must shelter themselves behind the ramparts they are endeavouring to undermine? What a humiliating confession of weakness is this! what hypocritical deceit! what contemptible dishonesty! "Mutemus clypeos, Danaumque insignia nobis aptemus." The Church arbitrarily selects a prefix, not in itself the least honourable, but made so simply by its indicating her own episcopal ministers, and then, forsooth, the enemies of that church, the opponents of those ministers, coolly choose the same title, and cloak themselves under the same colours! This may, indeed, be a successful mode of warfare *ad captandum vulgus*; but it is not therefore the less fraudulent or mean. Let every one who is not ashamed of his own banner display it. But, alas! Mr. Editor, what shall we say—we, who weep to see the seamless garment of our Lord rent now into a thousand pieces,—when we find the citizens of our own Zion opening the gate to her adversaries, and joining hands with her besiegers?—when we behold, for instance, a publication, purporting to be conducted by members of the Establishment, (truly they may be, and so was Tarpeia a Roman), boldly recommending to the clergy resistance to, and defiance of their Bishop, and the self-assumption of powers never entrusted to them: and this simply because that Bishop presumed to exercise his own judgment, and dared to dislike what St. Paul disliked before him?* (2 Thess. iii. 6.) What shall we say when we find it ranging together "the evangelical clergy and the dissenting ministers and laymen who symbolize with them in their leading views of christian doctrine and piety?"† *Ergo* schismatic teachers are not laymen, and the constitution of the Church is a minor point—when we read of them declaring themselves desirous indeed of adhering to episcopacy as a scriptural institution, but nevertheless receiving those who rebel against it as sharers of equal spiritual privileges in the *covenanted* mercies of God?‡ (*vide*, I suppose, St. Jude and all the Fathers); and telling us that we may go hunting about on Sundays till we find a preacher suited to our itching ears, if in our estimation the gospel is not preached in our own parish; nay, and ought to do so?§ in other words, that we should be the judges and critics of him from whom scripture bids us "seek knowledge" in humility—when we hear, in the same work, of the "Methodist Church," and find the two venerable Church Associations, the Baptist, the Wesleyan, &c. ranked together, *en masse*, as "our missionary societies?"|| and in whose every page of every Number we

* *Christian Observer*, No. CCCXXXVII. Notice to Correspondents.

† *Ibid.* No. CCCXXVI. p. 130.

§ *Ibid.* No. CCCXL. p. 231, and No. CCCXLIII.

‡ *Ibid.* No. CCCXLI. p. 310.

|| *Ibid.* No. CCCXXVII.

may discover the same encouragements to schism, both in the Church and out of it? And it is not, if without profaneness we may apply the sacred words of scripture to such a case, "it is not an open enemy that does us this dishonour, for then peradventure we could bear it; but it is our own familiar friend in whom we *trusted, who eats of our bread* and joins our service in the house of God." Ps. xli. 55. Well observes Bishop Horne, "The treachery of pretended friends is generally to the Church, as it was to her Lord, the beginning of sorrows." Yes, these same writers never fail to sicken us with hypocritical affection for their "beloved Church," whose hallowed precincts they are exposing to every ravager—"And forthwith he came to Jesus and said, Hail, master! and kissed him." Matt. xxvi. 49. Alas! what can the true children of Zion expect, when they find their own false brethren thus quitting their high ground of Apostolical authority to embrace those they are commanded to rebuke in their own forbidden borders? "Mark them which cause divisions and offences contrary to the doctrine ye have learned, and *avoid* them," says St. Paul. Join with them, salute them, make common cause with them in all their societies, says this "evangelical" publication; yea, though a century ago your own church combined in other associations of her own for similar purposes, and still demands your allegiance, and needs your support in them. Who shall wonder now that the lower classes are led astray, when they witness the heaven-ordained ministers of Christ's holy church holding out the hand of equal fellowship, sanctioning, saying "God speed" to, and recognizing the titles and claims of, every self-appointed teacher, who mounts the rostrum at Bible or soi-disant "Church" Missionary Societies; where the dissenting preacher is esteemed above the layman of the Church (Bible Soc. Reg. Rule 13.); a preference is given in the very constitution of the Society to sectarians (Rule 11); and where one "who denied the God that bought him," and had published blasphemous attacks on the all-adorable and sacred Trinity, was by that constitution retained, at the loss of the respected rector of St. George's (Norris's Exp. p. 216, 2d edit.) Who, I say, shall be surprised that the temple at Jerusalem is deserted when its own priests thus bow to the golden calves of Dan and Bethel? What, then, remains for us? How shall we oppose the torrent of heresy and schism which others pray against and encourage? How, but by taking every opportunity of putting forward the dignity of our apostolically-descended authority, till, instead of its being considered the dream of an interested priesthood, the world returns to its former acknowledgment of that which, through neglect and fear of giving offence, it has been permitted almost wholly to forget; by abjuring the spurious churchmanship which, "ambitious of the fame of liberality of sentiment, in a mean compliance with the humour of the times,"* raises up every sect in depressing the Church to them; by treating schismatics in all mild-

* Bishop Horsley; and thus in the original, "Non studemus paci in detrimentum veræ doctrinæ, ut facilitatis et mansuetudinis famam colligamus." *Gregory Nazianzen*. And thus also Hilary, "Speciosum quidem nomen est pacis et pulchra est opinio unitatis, sed quis ambigat eam solam ecclesiæ et evangeliorum pacem, unitatemque esse quæ Christi est;" and see some inimitable remarks, *British Critic*, New Series, Vol. X. p. 115.

ness, not as equal brethren, but as erring and misguided wanderers, and by clearly marking, in all our intercourse with them, that we agree with the words of life, in deeming it offensive for an Uzziah to burn incense ; in believing that to obey is better than unhallowed sacrifices, and to hearken, than the fat of rams ; and in declaring that rebellion from God's ordinances is as the sin of witchcraft, and stubbornness therein as idolatry and iniquity. I am, Sir, your very obedient humble servant,

E. B.

THE BIBLE SOCIETY.

ON Thursday, August 19, the Bishop of Lichfield and Coventry presided at the eighth anniversary of the Coventry Bible Society. His Lordship said, that although it had occasioned him some inconvenience, he could not suffer the present anniversary to pass without coming forward to express his constant and unceasing attachment to the British and Foreign Bible Society, supported as it was by the most respectable inhabitants of Coventry and its neighbourhood. He highly approved of the Society, and of the object which for five-and-twenty years it had uniformly pursued ; and it was gratifying to him that it had a tendency to promote a union of Christians of all denominations, without compelling them to compromise their principles. He would repeat, that the Society should have his unceasing support, and he wished to see it extend itself through the whole of his large and populous diocese,—a diocese containing not less than 1,000,000 souls. A few days before the meeting, the Rev. W. F. Hook, of Christ Church Oxford, Vicar of Trinity Parish, Coventry, and his curate, addressed the following Remonstrance to the Bishop :—

“ My Lord,—We feel it to be our duty respectfully to represent to your Lordship the mischief that is likely to result to the cause of religion in this city, from your determination to preside at the meeting of the Bible Society, on Thursday next. Surrounded by dissenting teachers, your Lordship will not be supported by the clergy of this town, with perhaps one solitary exception. And we do earnestly request your Lordship to reflect on the impression which will be made on the minds of our people, when they see their Bishops co-operating with sectarians in promoting measures uncalled for by the exigencies of the place, and inconsistent with the principles inculcated by their more immediate pastors. As far as our own parish is concerned, if your Lordship's object is to supply us with Bibles, we can obtain all that we require from the Society for Promoting Christian Knowledge ; if it be to levy contributions for the speculations of the Society in Foreign Parts, we beg to inform your Lordship that the demands upon the charity of our more opulent parishioners for local purposes are already greater than can be easily met, and that the poor will be injured in proportion as the Society is benefited. We will take the liberty further to observe that your Lordship compels us, in self-defence, to state, to those persons committed to our charge, what our reasons are for declining to support a Society at which our Bishop presides. If we fail to convince them that we are right, we shall expose ourselves to their contempt, and our ministrations will

become ineffectual; if, on the other hand, we succeed, we shall do what is equally to be deprecated, by rendering our Bishop obnoxious to their censures; or, at all events, those who hold to the one side will despise those who hold to the other; and while we are humbly endeavouring to promote harmony and good will in our parish, your Lordship will, unintentionally, be the means of exciting a party spirit, than which nothing can be more detrimental to the sacred cause in which we are engaged. So important it is, in an extensive parish like this, to maintain unanimity and concord, among churchmen at least, that we seriously and solemnly, in the name of our common Lord and Master, entreat and implore your Lordship not to sow among us the seeds of discord. Your Lordship is so honest in the discharge of all that you conceive to be your duty, that we feel assured you will not be unnecessarily offended at our maintaining our own principles with equal honesty and zeal, or at our endeavouring to avert what we have reason to know will be attended with the most mischievous consequences, by causing a division in our flock, and by affording a triumph to Dissenters. On the merits or demerits of the Bible Society, we, at present, say nothing. Our observations have reference only to your Lordship's supporting it, so far as our parish is concerned, in opposition to our wishes, and in spite of our well-known opinions and principles. With our humble but hearty prayers to Him from whom all good councils as well as all just works do proceed, that he may vouchsafe to direct your Lordship to a wise decision upon the subject, we have the honour to remain your Lordship's obedient servants,

"Signed, The VICAR and CURATE."

[We submit this letter, without note or comment, to the consideration of every true Churchman.]

PURGATORY.

A MAN need not hunt long in Madrid without finding some church door equipped with its "*Hoy se saca una alma*,"—this day a soul has been released from purgatory. It is curious to inquire what has been the ransom, and how many have been the catholic souls ransomed under this scion of the Jewish dispensations in the days of the Macabees. A bank has existed in the Spanish metropolis ever since the year 1724, and up to the year 1826 it had rescued 13,030,595 souls from purgatorial pains, at an expense—not exceeding *one hundred and seventy one millions, five hundred thousand reals!** Of a truth, the road out of purgatory must be far better paved than the sublunary highways in his Most Catholic Majesty's dominions.

From the 1st of November, 1826, to the same day in 1827, it is stated that 11,402 souls had been redeemed from their durance, and that the ransom amounted to 14,276*l.* sterling, or *twenty-five shillings and one half-penny*, little more or less, per head. The number of masses by which, at the instance of the bank, this expurgation had been effected, did not exceed 548,921: being somewhat more than four-tenths of a mass for each soul.

* 1,716,000*l.* sterling.

THEOLOGICAL STUDIES.

No. XIV.

THE BISHOP OF BARBADOS' LIST.*

- Dr. Wootton's Thoughts concerning a Proper Method of studying Divinity.
 Bishop Cleaver's List of Books for the younger Clergy.
 Bennet's Directions for studying a Body of Divinity.
 Old Testament. Hebrew.
 ——— Greek.
 New Testament. Greek.
 Buxtorf's Hebrew Lexicon.
 Bennett's Hebrew Grammar.
 Schleusner's Greek Lexicon.
 Parkhurst's Lexicon.
 Bible, with Marginal References. Eng.
 Cruden's Concordance.
 Suiceri Thesaurus.
 Pole's Synopsis.
 Bishop Patrick's Commentaries.
 Bishop Lowth's Commentaries.
 Whitby's Commentaries.
 Arnold's Commentaries.
 Wells on the Old and New Testament.
 Bishop Kidder on the Pentateuch.
 Diodati's Annotations on the Bible.
 Hammond on the New Testament.
 Burkitt's Exposition of the N. T.
 Doddridge's Family Expositor.
 Pyle on the Pentateuch.
 ——— Epistles, Revelations.
 Clarke on the Gospels.
 Elsley's Annotations on the Gospels.
 Slade's Annotations on the Epistles.
 Fell on the Epistles.
 Stoke on the Minor Prophets.
 Pococke's Theological Works.
 Lightfoot's Works.
 Bishop Hall's Hard Texts.
 Townsend's Chronological Arrangement of the Old and New Test.
 Wells's Geography of the Old and New Testament.
 Allix's Reflections on the Old and New Testament.
 Lewis's History of English Translations of the Bible.
 Prideaux's Connexion.
 Bishop Gray's Key to the O. T.
 Bishop Percy's Key to the N. T.
 D'Oyley and Mant's Family Bible.
 Horne's Introduction to the Scriptures.
 Jones's Canon of Scripture.
 Collier's Sacred Interpreter.
 Stanhope on the Epistles and Gospels.
 Wogan on the First Lessons.
 Wheatly's Illustration of the Book of Common Prayer.
 Comber's Works.
 Vencer's Exposition of the Common Prayer.
 Nicholls on the Common Prayer.
 Bishop Mant on the Common Prayer.
 Archdeacon Sharp on the Rubric.
 Nelson's Fasts and Festivals.
 Johnson's Clergyman's Vade Mecum.
 Bishop Fleetwood's Charge.
 Parish Priest's Manual.
 Archbishop Secker's Charges.
 Clergyman's Instructor.
 ——— Assistant.
 Book of Homilies.
 Formularies of Faith during the Reign of Henry VIII.
 Bishop Stillingfleet's Rights and Duties of the Parochial Clergy.
 Churchman's Remembrancer.
 Encheiridion Theologicum.
 Cambridge Tracts on Predestination.
 Welchman on the Thirty-nine Articles.
 Bishop Burnet on the Thirty-nine Articles.
 Bishop Butler's Analogy.
 Jenkins's Reasonableness of Christianity.
 Paley's Natural Theology.
 ——— Evidences.
 ——— Horæ Paulinæ.
 Skelton's Deism revealed.
 Hammond's Practical Catechism.
 Bishop Pearson on the Creed.
 Rogers's Visible and Invisible Church.
 Potter on Church Government.
 Bishop Morton's Episcopacy justified.
 Hooker's Ecclesiastical Polity.
 Bingham's Works.
 Ecclesiæ Primitivæ Notitia.
 Cave's Primitive Christianity.
 ——— Lives of the Apostles and Fathers.
 ——— Literaria Historia.
 Mosheim's Ecclesiastical History.
 Wordsworth's Eccles. Biography.

* This List is appended to a very able Address delivered by his Lordship to the Candidates for Holy Orders in the Diocese of Barbados and the Leeward Islands; which we unhesitatingly recommended to our readers in Vol. XI. p. 607.

- Bishop Burnet's History of the Reformation.
 Ditto, abridged.
 Strype's Annals.
 ——— Memorials.
 ——— Lives of Cranmer, &c.
 Lewis's Life of Wicliff, with additions.
 ——— Pocock.
 Dupin's Ecclesiastical History.
 Dupin's Canon of Scripture.
 Soames's History of the Reformation.
- Cotelarii Patres Apostolici.
 Archbishop Wake's Apostolic Fathers.
 Burton's Ante-Nicene Fathers.
 Bishop Bull's Works.
 Bishop Stillingfleet's Works.
 Bishop Hall's Works.
 Bishop J. Taylor's Works.
 Bishop Beveridge's Works.
 Bishop Horne's Works.
 Archbishop Secker's Works.
 Barrow's Works.
 Leslie's Works.
 Scott's Works.
 Waterland's Works.
 Jackson's Works.
 Baxter's Practical Works.
 Bishop Wilson's Works.
 Works of the Author of the Whole Duty of Man.
 Mede's Works.
 Dr. H. More's Theological Works.
 Horberry's Works.
- Archbishop Tillotson's Sermons.
 Archbishop Sharpe's Sermons.
- Bishop Sherlock's Sermons.
 Bishop Smalridge's Sermons.
 Bishop Butler's Sermons.
 Bp. Van Mildert's Bampton Lectures.
 Dean Stanhope's Occasional Sermons.
 Dean Tucker's Sermons.
 South's Sermons.
 Ogden's Sermons.
 Bishop Bull's Sermons and Life.
 Clarke's Sermons.
 Rogers's Sermons.
 Gloucester Ridley's Sermons on the Divinity and Operation of the Holy Ghost.
 Dean Rennell's Sermons.
 T. Rennell's Sermons.
 Blair's (James) Sermons.
 White's Bampton Lectures.
 Miller's ditto.
- Rennell's Conversion of Count Struensee.
 Warton's Death-bed Scenes.
 The Clergyman's Companion in visiting the Sick.
 Observations of a Parish Priest on Scenes of Sickness and Death.
- Bishop Taylor's Holy Living and Dying.
 Hele's Devotions.
 Walton's Lives.
 Herbert's Country Parson and Poems.
 Bishop Andrews' Preces Privatae.
 ——— Holy Devotions.
 The Christian Year.

LAW REPORT.

DILAPIDATIONS.

MR. EDITOR,—As the following decision of the Court of King's Bench, in Michaelmas term, 1829, on the subject of dilapidations, may be useful to your clerical readers, the insertion of it in your next number will oblige your constant reader,

CLER. CANTUAR.

14th Sept. 1830.

WISE v. METCALFE.

The action had been tried at the Summer Assizes for Hertford, 1828, and a verdict obtained for the plaintiff, damages 399*l.* 18*s.* 6*d.*, subject to the opinion of the Court of King's Bench.

Mr. Justice Bailey delivered the judgment of the Court.

This was an action for dilapidations by the successor against the executor of the deceased rector; and the question was, by what rule the dilapidations, as to the rectory house, buildings, and chancel, were to be estimated? Three rules were proposed for our consideration. First, that the predecessor ought to have left the premises in good and substantial repair, the painting, papering, and white-washing being in proper and decent condition for the immediate occupation and use of his successor, and that such repairs were

to be ascertained, with reference to the state and character of the buildings, which were to be restored, where necessary, according to their original form, without addition or modern improvement; and the estimate, according to this rule, came to 399*l.* 18*s.* 6*d.*

The second rule proposed, was, that they were to be left as an outgoing lay tenant ought to leave his buildings, where he is under covenant to leave them in good and sufficient repair, order, and condition; and the estimate, by that rule, was 310*l.*, the papering, painting, and whitewashing not being included.

The third rule was, that they were to be left wind and water-tight only, or, as the case expresses it, in such condition as an outgoing lay tenant, not obliged by covenant to do any repairs, ought to leave them; and by that rule, the estimate would be 75*l.* 11*s.*

We are not prepared to say that any of these rules are precisely correct, though the second approaches the most nearly to that which we consider as the proper rule.

The law and custom of *England*, or, in other words, the common law, as stated in some of the earliest precedents, p. 12 and 13. Hen. VIII. Rot. 126, C. B., and others which we have searched, and in *Lutw.* 116, is as follows:—"Omnes et singuli prebendarii, rectores, vicarii, &c. pro tempore existentes, omnes et singulas domos, et edificia, prebendariarum, rectoriarum, vicariarum, &c. *reparare et sustentare*, ac ea successoribus suis, reparata, et sustentata, dimittere, et relinquere teneantur, et si hujusmodi prebendarii, rectores, vicarii, &c. hujusmodi domus, et edificia, successoribus suis, ut premititur, reparata et sustentata, non dimiserint, et relinquerint, sed ea irreparata et dilapidata permiserint, eidem prebendarii, &c. in vitis suis, vel eorum executores, sive administratores, &c. post eorum mortem, successoribus prebendariarum, &c. tantam pecunie summam, quantum pro *reparatione, aut necessariâ reedificatione* hujusmodi domorum, et edificiorum expendi aut solvi sufficiet, satisfacere teneantur." An averment, in terms nearly similar, has been usually introduced into all declarations on this subject.

From this statement of the common

law, two positions may be deduced. First, that the incumbent is bound, not only to repair the buildings belonging to his benefice, but also to *restore* and *rebuild* them if necessary. Both these rules are very reasonable; the first, because the revenues of the benefice are given as a provision, not for a clergyman *only*, but also for a suitable residence for that clergyman, and for the maintenance of the chan- cel: and if by natural decay, which, notwithstanding continual repair, must at last happen, the buildings perish, these revenues form the only fund out of which the means of replacing them can arise. The second rule is equally consistent with reason, in requiring that which is useful only, not that which is matter of ornament or luxury.

It follows from the first of these propositions, that the third mode of computation proposed in the case cannot be the right one; because a tenant, not obliged by covenant to do repairs, is not bound to rebuild or replace. The landlord is the person who, when the subject of occupation perishes, is to provide a new one, if he think fit. And if the second proposition be right, a part of the charges contained in the first mode of computation must be disallowed; for papering, white-washing, and such part of the painting as is not required to preserve wood from decay, by exposure to the external air, are rather matters of ornament and luxury than utility and necessity.

The authorities which have been cited from the canon law are in unison with that which we consider to be the rule of the common law. The earliest provision on this subject is the provincial constitution of *Edmund*, Archbishop of *Canterbury*, passed A. D. 1236, 21 H. III. It is in the following terms:—"Si rector alicujus ecclesie decedens domos ecclesie reliquerit dirutas, vel ruinosas; de bonis ejus ecclesiasticis tanta portio deducatur, quæ sufficiat ad reparandam hæc, et ad alios defectus ecclesie supplendos." That constitution, therefore, directs the repairing, "domos ecclesie dirutas vel ruinosas." And *Lindewood's* commentary upon the word, "ad reparanda" is "silicet diruta vel ruinosas. Et intellige hanc reparationem fieri debere secundum

indigentiam et qualitatem rei reparandæ; ut scilicet, impensæ sint necessariæ, non voluptuosæ." The next authority cited from the canon law was the following legatine constitution of *Othobon*, promulgated A.D. 1268, 52 H. III. "*Improbam quorundam avaritiam prosequentes, qui cum de suis ecclesiis et ecclesiasticis beneficiis multa bona suscipiant, domos ipsarum, et cætera ædificia negligunt, ita ut integra ea non conservent, et diruta non restaurent;*" that is the imputation against the clergy. The constitution then goes on: "*Statuimus et præcipimus ut universi clerici suorum beneficiorum domos, et cætera ædificia prout indigerint reficere studeant condécen-ter, ad quod per episcopos suos vel archidiaconos sollicitè moneantur. Cancellis etiam ecclesiæ per eos qui ad hoc tenentur refici faciant, ut superius est expressum. Archiepiscopos vero et episcopos, et alios inferiores prælatos, domos et ædificia sua sarta tecta, et in statu suo conservare et tenere, sub divini iudicii attestazione præcipimus, ut ipsi ea refici faciant, quæ refectione noverint indigere.*"

The statute 13 Eliz. c. 10, speaks of ecclesiastical persons suffering their buildings, for want of due reparation, partly to run to ruin and decay, *and in some part utterly to fall to the ground*, which by law they are bound to keep and maintain in repair; and makes the fraudulent donee of the goods of an incumbent liable for such dilapidation as hath happened by his fact and default. If the incumbent was bound by law to keep and maintain the dwelling house in repair, any breach of his duty in that respect would be a default. The 57 Geo. III. c. 99, s. 14, enacts, that a non-resident spiritual person shall keep the house of resi-

dence in *good and sufficient* repair; and directs that if it be out of repair, and remain so, the parson is to be liable to the penalties of non-residence, until it is put into *good and sufficient* repair, to the satisfaction of the bishop. There is nothing, either in the authorities cited from the canon law, or in these acts of Parliament, to shew that the obligation of an incumbent to repair is other than that which I have already stated the common law threw upon him: viz. to sustain, repair, and rebuild when necessary.

Upon the whole we are of opinion the incumbent was bound to maintain the parsonage, (which we must assume upon this case to have been suitable in point of size, and in other respects, to the benefice) and also the chancel, and to keep them in good and substantial repair; restoring and rebuilding, when necessary, according to the original form, without addition or modern improvement; and that he was not bound to supply or maintain any thing in the nature of ornament, to which painting (unless necessary to preserve exposed timbers from decay) and white-washing and papering belong: and the damages in this case should be estimated upon that footing. It will be found that this rule will correspond nearly with the second mode of computation, and probably will be the same if the terms "order and condition" are meant, as they most likely are, not to include matters of ornament and luxury.

It was afterwards referred to the Master to calculate the damages upon this principle, and to report for what the judgment should be entered up, and he directed it to be for 369*l.* 18*s.* 8*d.*, and for that sum there was judgment for the plaintiff.

MONTHLY REGISTER.

SOCIETIES FOR PROMOTING CHRISTIAN KNOWLEDGE, AND FOR THE PROPAGATION OF THE GOSPEL.

Plymouth District Committee.

ON Tuesday, the 7th of September, the tenth Anniversary of the Plymouth District Committee of the S. P. C. K. took place. Prayers were

read in St. Andrew's Church, by the Rev. J. Hatchard, and a very able and appropriate Sermon was delivered by the Rev. R. Lane, of Brixton,

from Rom. x. 2, "For I bear them record, that they have a zeal of God."

The congregation was numerous, and nearly 1200 charity children, who receive books from the Institution, were present, with their instructors.

Shortly after the conclusion of divine service, the Committee and friends assembled at the Royal Hotel, for the purpose of transacting the business of the Society; when Major H. C. Smith, being called to the chair, the Rev. J. Hatchard, the vicar of St. Andrew's, opened the meeting with the usual prayers. The Chairman then requested the Secretary, the Rev. Robert Lampen, whose praiseworthy exertions in this and many other Societies cannot be too highly appreciated, to read the Report, and the Rev. Gentleman rose and read as follows:—

"The Annual Report of a local Committee of a Society whose excellence and importance is not to be estimated in proportion to its power of exciting a momentary interest, and making a strong appeal to the feelings, must, from its very nature, be destitute of much which the public mind might be disposed to expect in the records of a religious institution. A simple statement, however, of its progress as an efficient instrument for disseminating the word of life, that only foundation of our National Church, the Scriptural Formulary of Devotion which is justly her holy boast, and those writings of her approved divines, which may meet the circumstances of her individual members, should be enough to recommend such an Institution to all who concur in the sentiments which it upholds, without any further inducement. The following is the general statement of the sale of works since the last anniversary:—Bibles, 483; Testaments and Psalters, 383; Prayer-books, 889; and Books and Tracts, 3209: affording a most satisfactory proof that our cooperation continues to be extensively useful in this neighbourhood.

"At the last Anniversary it was a subject of congratulation that we were enabled to contribute a benefaction to the general designs of the Parent Society, which has adopted such liberal regulations with respect to District

Committees, and sustained in consequence the burden of a very increased expenditure. Although we have it not in our power to make the same acknowledgment this year, it arises chiefly from the arrears of unpaid subscriptions, which are occasioned in great measure from the uncertainty of the period at which they are supposed to become due. Much difficulty would be avoided if the Anniversary Meeting was considered the period at which the subscriptions should become payable, as it is the time when the greater number of the country subscribers are assembled.

"Since our last Anniversary, the Prelate, who was so truly the Patron of our District Society and of others intimately connected with the National Church, has been translated to another diocese. The Committee have felt it due to themselves to express their grateful sense of his Lordship's encouraging kindness, under the influence of which the diocese of Exeter has contributed so largely to the institutions of the Church. A letter, written in concurrence with the other District Committees over whom his Lordship presided, was transmitted to him, and acknowledged with expressions of lively interest in our local exertions. Our present Right Reverend Diocesan has since kindly complied with the wishes of our Committee to become its patron.

A copy of the letter sent to the late Bishop of the Diocese, and his answer, and the letter to the present Diocesan and his Lordship's answer, were then read.

Thanks were afterwards given to the Chairman, and the meeting separated.

EXETER DIOCESAN COMMITTEE.

THE anniversary of the above Societies was held on Thursday, September 16th, when the children of the various schools in this city, supplied by the Society with books, attended. The celebrated anthem, by Bond, "*The Lord is my light and my salvation*," with Handel's Grand Chorus, was given with great effect. The Hundredth Psalm was afterwards sung by the children. An excellent and appropriate sermon

was preached by the Lord Bishop, from Luke i. 77—79. After which, "*My lot is fallen in that blest land,*" was sung by the children, and, at the close of the service a collection was made at the door amounting to 119*l.* 15*s.* 10*d.* being a much higher sum than was ever collected on a previous occasion.

The friends of the institution, with the committee, then adjourned to the Guildhall, where his Lordship took the chair; and, on being informed by the Rev. J. M. Collyns, the Secretary, that on former occasions they had been honoured by the Bishop of the Diocese reading the Report, read

The Fourteenth Annual Report of the Exeter Diocesan Committee of the Society for Promoting Christian Knowledge,

By which it appeared that in the past year the sale of books had not been so large: there had been sold, however, 1183 Bibles, 1714 Testaments, 1102 Psalters, 286 Common Prayer-books, 2914 bound books, 21,431 half-bound books and tracts, (exclusive of 21,155 religious papers and cards) less by 700 than the issue of books in the preceding year, and the deficiency had been greatest in Bibles, in Testaments, and in Prayer-books. This falling off was not, however, to be imputed to negligence on the part of the Committee, but from the consideration that wherever the Society had been established, the wants of the population had, in a great measure, been supplied, and it was but reasonable to imagine that in all those districts where the people had been gladdened by the abundant and cheap distribution of the Word of God, the demand in future would be more limited, though, with this one exception, the proceedings of the year were not less gratifying than those reported at any former meeting. At Starcross, South-Tawton, Topsham, Broadclyst, and Woodbury, grants had been made towards the formation of Parochial Libraries; many new members had been recommended to the Parent Society, many new subscribers entered on the books of the local fund; and it had been a source of great gratification that a corresponding Committee had been established at Topsham, inasmuch as there was the

most incontestible evidence of the very great utility of such a connexion with the Diocesan Association, both in reference to the advantages derived to the poor, and the very powerful support thereby given to the Parent Society. The Diocesan Association had been much indebted to the Committees at Teignmouth and Exmouth. Of the 50*l.* remitted as a donation this year to the Parent Society, the sum of 44*l.* 15*s.* 5*d.* had been supplied from these two Committees. They had made their appeals from the pulpits of the different Churches in their immediate neighbourhood, and those appeals had been answered by such contributions, added to the original subscriptions, as had enabled them not only to pay their expenses, and to sell at reduced prices to the poor, and to make grants in aid of the Parent Society, but also to retain a balance in hand for the furtherance of its interests in the ensuing year. Without the effectual aid supplied by them, the Exeter Committee (from their liberality in furnishing gratuitous supplies of books) would have been unable to remit to the Parent Society their usual contribution; not without reason, therefore, do they congratulate the members of the Society on the formation of another corresponding Committee on the same plan, and they look forward with confidence to the extension of the system, and please themselves with the hope that in all places it would meet, by the blessing of God, with the same successful result.

The Report of the Committee for the Propagation of the Gospel in Foreign Parts

Was then read by his Lordship, the principal feature of which was the mention of the last Annual Report of the Parent Society, in which Report mention was made of Bishop's College, Calcutta; relative to which communications had been received from Dr. Turner, the new Bishop of Calcutta, which gave a most favourable account of the state of that most important establishment, confirming the hopes expressed by the Society. He had examined the various students, and found, in their general proficiency, the strongest grounds for

believing that they would be good labourers in that abundant harvest which India presents to the servants of Jesus Christ.

His Lordship concluded the business of the day with prayer.

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Society for Promoting Christian Knowledge, and National Society.

A REPORT having been received from the Committee of the National Society, that an application had been made by the Secretaries of National Schools in different parts of the kingdom, suggesting that it would be highly expedient to enlarge the list of Books and Tracts for the use of Schools; the Secretary of the Society for Promoting Christian Knowledge, in order to promote the business thus referred to his consideration, has proposed the following points of inquiry with respect to the subject of School Books.

"A. Have any books on the catalogue of the Society for Promoting Christian Knowledge, formerly used in the schools of your district or neigh-

bourhood, been recently discontinued?—and if so, for what reason?

"B. Have any books on the Society's catalogue been recently introduced into your schools?—and if so, in what respects are they considered preferable to others formerly in use?

"C. (1) Have you found a deficiency of elementary or other school books on the Society's catalogue?—and if so, (2) what particular department of instruction was affected by this deficiency?—and (3) what books are in your opinion calculated to supply it?

"N. B. If any book (not very generally known) should be recommended in answer to C (3) the favour of one or two copies of the work is requested, which may probably be forwarded to London, gratis, with the monthly packet of some bookseller or other tradesman in your neighbourhood.

"D. Have you any general observations to offer relative to books required in Church-of-England Sunday, or Sunday and Daily schools?

"N. B. In returning answers to these inquiries it will be sufficient to distinguish the subjects of them by transcribing the letter A, B, C, D, prefixed to each."

POLITICAL RETROSPECT.

DOMESTIC.—The meeting of Parliament has been prorogued to the 26th of October, when it is expected to assemble for the despatch of business.

The harvest in the south of England, and the gravelly districts of Scotland, has been generally gathered in, and, for the most part, with very little injury from the unusual quantity of rain which has fallen during the summer. In the southern parts of Europe it has suffered so much as already to create an alarm of famine. These apprehensions prevail in France, and more particularly in Italy. In both countries, legal measures have been resorted to in order to prevent the exportation and encourage the importation of this first necessary of life.

An improved application of the powers of steam upon an improved

railroad, which bids fair to produce a most important effect upon the commerce of this kingdom, has been brought into operation during this month, between the great port of Liverpool and the town of Manchester, and a survey is now making to extend the line of it from the last-mentioned place to the metropolis. By these means, a communication will be maintained between distant places for goods at the rate of sixteen or even twenty miles per hour, and for passengers at twenty or even thirty miles per hour, with the greatest ease, pleasantness, and safety, and with a very considerable diminution of expense. The annual saving in freight and carriage between Liverpool and Manchester is calculated at half a million sterling.

The Ex-Monarch of France, Charles the Tenth, has taken up his abode at

Lulworth Castle, Dorsetshire, the seat of Cardinal Weld.

FRANCE.—The new order of things has been acknowledged by all the European states, except Russia. The effects of the late Revolution in this country upon the internal interests of it are at this moment very severely felt, but we hope they will prove only temporary. Great distrust must necessarily prevail amidst the uncertainty of such events, and the consequences of this will be felt first by the commercial and manufacturing interests, the labouring classes of which being immediately thrown out of employment by the diminution of demand for their manufactures, become involved in great distress.

The Government have proposed to the Chambers to relieve the embarrassment of the manufacturers by loans of money upon the security of their goods, a measure which has been successfully tried in this country, and which will, probably, lessen an evil which time and security can alone remove.

The relation of France with Algiers forms a weighty subject of consideration to the new Government. The captured city is the only possession of that armament. The inhabitants of the country evince the most hostile feeling towards their invaders, whose hospitals are crowded with the sick and dying soldiers. The treasures of the late Dey have almost entirely disappeared. General Bourmont and his staff are accused of having purloined these, and a commission is appointed to investigate the circumstances. The General and his friends have left Algiers, but not to return to France.

NETHERLANDS.—The spirit of resistance to unjust oppression, exerted with so much success in France, has roused that of rebellion in Belgium. At Brussels the mob commenced an attack on the houses and members of the Government. The citizens formed, a burgher guard, and while they checked the depredations of the former, gave a more regular tone to their demands. Liege immediately joined with these. Their requisitions were comprised under ten heads (some important, and some trifling), but pri-

marily insisting on their separation from the kingdom of the Netherlands. These they addressed to their fellow-subjects in the Belgian provinces, inviting them to maintain their cause. This invitation they have not been eager to accept, particularly Antwerp, which has shewn itself averse to the proposed measures. The King of the Netherlands has convoked an extraordinary session of the States, to consider of the demands, and the means to be adopted to comply with or reject them. The result of the whole we hope to record in our next Number, as the unity of spirit manifested in the other parts of the kingdom appears already to have produced a salutary effect on the turbulent rioters of Brussels and Liege, and we hope they will return to their obedience, without the employment of military force.

GERMANY.—The peace of Germany has been disturbed by commotions in Hamburg, Dresden, Hesse Cassel, Darmstadt and Brunswick; but in all these, as they began without any definite cause or object, so they have been reduced to order by the wise and firm measures resorted to by their respective governments, the last-named alone excepted. Our readers are sufficiently acquainted with the extraordinary conduct of the Duke of this little country, especially that part of it directed against our late revered monarch. Equally strange, violent, and inconsistent, have been the measures he has pursued towards his subjects; and if their patience was tried, it did not give way until he had trampled upon all their civil rights as a body, and oppressed many of them cruelly as individuals. The crowning and most insulting evil appears to have been that of placing pieces of cannon to command the streets of his capital. All ranks of his subjects now felt united in the common tie of their personal safety, assured that the next stage would be the capricious employment of these for their destruction. That evening the Duke went to the theatre; on his return, he was assailed with missiles from an infuriated mob, but saved by the fidelity and energy of his coachman and guard. Restored to his palace, he

was petitioned to permit his citizens to enrol themselves in a body to protect their own houses and property from the mob; to dismiss his ministers and creatures whom he had raised merely from their implicit compliance with all his humours; to restore the Assembly of the States, and remove the cannon. In the terror of the moment he promised to comply with all these, only restricting the citizens to the use of the pike or sabre, and forbidding them to approach the palace. When day-light had returned, and, in some degree, restored his courage, he refused compliance with these terms, and particularly the last—the removal of the cannon. Towards evening the mob began again to assemble. He then directed the commander of his guard to order them to fire on the people, and to invite the armed citizens to unite with the soldiery to defend the palace. That officer did not issue the order, assured that the troops would not comply; and before the civic guard could arrive, the mob had entered the courts and some of the rooms of that edifice. The wing of the court was set on fire from without, where no guard was placed, and the wind being favourable to the work of destruction, the whole was consumed before day-break. The Duke made his escape through the garden gate, and escorted by ten Hussars at the top of their speed, reached the confines of his dominions, and has since arrived in England.

AUSTRIA.—The imperial government are marching troops with all haste into Italy, and forming two large cantonments, consisting of nearly one hundred thousand men; one in the Milanese, and the other in the south provinces of the late Venetian territories. The Italian princes have been invited to send their troops into the imperial territories, to replace the garrisons in Austria and Hungary, which have been withdrawn to establish these cantonments. A double object is thus proposed—to overawe any attempt at revolution by the presence of a vast military force, and to retain the native regiments as hostages for the implicit obedience of their countrymen.

TURKEY.—The energies of the Sultan are incessantly directed to the restoration of the military and naval establishments of his empire, and with a rapidity of success which can only be secured by popular enthusiasm or unlimited despotism, and in each case directed with consummate ability. His army is, in respect to numbers, nearly the same as before the late war, and not much inferior in discipline. Several new ships are built and equipped, and measures are adopting to raise a sufficiency of seamen to navigate them. This was formerly intrusted to the Greeks, the Turks only fighting them. The finances are no less attended to, and various regulations, borrowed from the civilized states of Europe, are now introducing into the administration of the Ottoman revenue. These have excited rebellion in the Asiatic provinces, which have been subdued, and the innovations established. The revolt of the Albanian provinces is at an end. The Seraskier, to whom that affair was intrusted, proposed to the Albanian chiefs to negotiate, and conducted the treaty with so much candour, and gave such testimonies of the good-will of his imperial master, and his desire to cultivate their friendship, that he gradually gained their confidence. They obtained all they desired. He then invited them to come to a review of his troops, and bring with them any number of their own, assuring them that the town should be interposed between them, to prevent all possibility of danger. They accepted the invitation, accompanied by five thousand followers, and were received and treated with the most marked attention. On the day of the review, they chose their station, attended by a guard of five hundred picked men. The Turks passed through many evolutions, when, at length, the Albanians found themselves surrounded and attacked on all sides. After a desperate resistance, they and their chosen followers were all slain, and the remainder, separated from their chiefs, fled without fighting. The submission of the Albanian provinces followed, and Mahmoud is now completely master of his dominions.

ECCLESIASTICAL INTELLIGENCE.

NEW CHURCHES.

New Churches have been consecrated at the following places by the Archbishop of York:—

Almondbury, two Churches; Crossland, South; Huddersfield, three Churches; Idle; and Morley.

The following New Churches have been consecrated by the Bishop of Lichfield and Coventry:—

BILSTON, St. Mary's, New Town. The structure is in the Gothic style of the sixteenth century. It will contain 1300 or 1400 persons. His Majesty's Commissioners defray the expense of its erection.

COSELEY, in the parish of Sedgely, by the name of Christ Church. This Church, which is a neat and elegant structure of the plain Gothic order, has been erected partly by subscription, and partly by His Majesty's Commissioners, and is calculated to contain 2000 persons.

WOLVERHAMPTON, St. George's. This Church is of the Grecian style of architecture, and of the Doric order. It will accommodate 2038 persons, 706 sittings being in pews, and 1332 in free seats, for the use of the poor.

The foundation-stone has been laid of a New Chapel at Southtown, near Yarmouth, to be built by subscription. Lord Anson has contributed 50*l.* towards its erection, and the Rev. G. Anguish 50*l.*

ORDINATIONS.—1830.

<i>Bath & Wells</i> July 11.	<i>Chichester</i> July 25.	<i>Llandaff</i> June 26.
<i>Chester</i> (for Dur-	<i>Exeter</i> Aug. 29.	<i>Winchester</i> July 4.
ham)..... July 25.	<i>Lichf. & Cov.</i> .. July 11.	<i>Worcester</i> July 25.

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Barneby, Richard.....	B.A.	Brasenmose	Oxf.	Worcester
Barnes, J.....		Trinity	Dublin	Chester
Blackburne, Francis Theophilus....	B.A.	Jesus	Camb.	Bath & Wells
Borlase, Henry.....	B.A.	Trinity	Camb.	Exeter
Braund, William Hoskin.....	B.A.	Magd. Hall	Oxf.	Exeter
Brenton, Lancelot Charles Lee	B.A.	Oriel	Oxf.	Exeter
Briggs, Francis Brooking.....	B.A.	Queen's	Camb.	Exeter
Brooke, Townshend.....	B.A.	Brasenmose	Oxf.	Lichfield
Cary, Charles Thomas.....	B.A.	Magd. Hall	Oxf.	Lichfield
Clarke, Edward William.....	B.A.	Jesus	Camb.	Bath & Wells
Coates, Samuel.....	B.A.	Jesus	Camb.	Chester
Codrington, Henry.....	B.A.	St. John's	Camb.	Bath & Wells
Cotton, George Herbert.....	B.A.	Worcester	Oxf.	Chester
Dampier, William James.....	B.A.	Christ	Camb.	Winchester
Denny, Anthony.....	B.A.	Worcester	Oxf.	Winchester
Dudley, William Mason.....	B.A.	Cath. Hall	Camb.	Chichester
Egginton, John Clemson.....	B.A.	Exeter	Oxf.	Lichfield
Evans, Richard.....	B.A.	Queen's	Camb.	Lichfield
Farebrother, Thomas.....	B.A.	Queen's	Oxf.	Lichfield
Fell, Richard Crampton.....	B.A.	Queen's	Oxf.	Chester
Fell, S. I.	B.A.	Queen's	Oxf.	Chester
Fletcher, William.....	B.A.	St. Peter's	Camb.	Lichfield
Gibson, William.....	M.A.	Trinity	Camb.	Chester
Goodwin, George Harvey.....	B.A.	Queen's	Oxf.	Exeter

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Gould, George James	B.A.	Lincoln	Oxf.	Bath & Wells
Greene, Henry Jevon	B.A.	Trinity	Camb.	Lichfield
Griffiths, Henry	B.A.	Queen's	Camb.	Worcester
Grueber, Arthur	B.A.	St. Edmund H.	Oxf.	Exeter
Guard, John	B.A.	Oriel	Oxf.	Exeter
Haughton, George Dunbar	B.A.	Worcester	Oxf.	Winchester
Hawkesworth, John	M.A.	Trinity	Dublin	Lichfield
Kendall, John Henry	B.A.	Magd. Hall	Oxf.	Exeter
Lingard, John	B.A.	Christ	Camb.	Worcester
Lloyd, John Daniel	B.A.	Queen's	Oxf.	Worcester
Marsh, John Kirk	B.A.	Queen's	Camb.	Chester
Marychurch, William Thomas	B.A.	St. Edmund H.	Oxf.	Chester
M'Call, Edward	B.A.	St. Edmund H.	Oxf.	Winchester
Mogg, Henry Hodges	B.A.	Exeter	Oxf.	Bath & Wells
Moore, Charles	B.A.	Exeter	Oxf.	Exeter
Moore, Thomas	B.A.	St. Peter's	Camb.	Lichfield
Morris, T.		Magd. Hall	Oxf.	Chester
Morshhead, Henry John	B.A.	Exeter	Oxf.	Exeter
Paddon, Thomas Henry	B.A.	Trinity	Oxf.	Bath & Wells
Paige, William Michael Tucker	B.A.	Trinity	Camb.	Exeter
Paley, Joshua	B.A.	St. John's	Camb.	Lichfield
Pearson, Henry Hollingworth	B.A.	Lincoln	Oxf.	Lichfield
Pym, Frederick		Worcester	Oxf.	Exeter
Rogers, Henry	B.A.	Jesus	Oxf.	Lichfield
Sanders, James	B.A.	Queen's	Camb.	Chester
Shafto, John Duncombe	B.A.	Brasenose	Oxf.	Chester
Simpson, B.		Queen's	Oxf.	Chester
Slade, Henry Raper	S.C.L.	Caius	Camb.	Bath & Wells
Slatter, J.		Trinity	Dublin	Chester
Swainson, John	B.A.	Brasenose	Oxf.	Chester
Tancock, Osborne John	B.A.	Wadham	Oxf.	Exeter
Thomas, George	B.A.	Trinity	Camb.	Chester
Thompson, George Harrison Wharton	B.A.	Magd. Hall	Oxf.	Bath & Wells
Thorpe, Richard Hall	B.A.	Cath. Hall	Camb.	Chester
Tomes, Richard	B.A.	Magd. Hall	Oxf.	Worcester
Tuckniss, Benjamin F.	B.A.	Cath. Hall	Camb.	Chester
Tudor, William Henry	B.A.	Trinity	Camb.	Llandaff
Uthwalt, Eusebius Andrewes	B.A.	St. John's	Camb.	Winchester
Veale, Westcott Harris	B.A.	Magd. Hall	Oxf.	Exeter
Ware, Henry	B.A.	Magd. Hall	Oxf.	Bath & Wells
Weigall, Edward	B.A.	Queen's	Camb.	Chester
Wells, Charles Rush	B.A.	Corp. Christi	Camb.	Chichester
Williams, W.		Jesus	Oxf.	Chester
Williams, William	B.A.	Corp. Christi	Camb.	Winchester
Woodhouse, Fletcher	B.A.	Queen's	Oxf.	Chester
Woodward, William	B.A.	Trinity	Camb.	Chichester

PRIESTS.

Adams, Dacres	B.A.	Christ Church	Oxf.	Exeter
Applebee, Henry	B.A.	Trinity	Camb.	Chichester
Avery, John Symons	B.A.	Magd. Hall	Oxf.	Exeter
Baring, Frederick	B.C.L.	Christ	Camb.	Winchester
Beadon, Frederick Fleming	B.A.	Oriel	Oxf.	Winchester
Biddulph, John	B.A.	Clare Hall	Camb.	Lichfield
Bird, Edward	B.A.	Magdalene	Camb.	Chester
Blackburne, Jonathan	B.A.	St. John's	Camb.	Chester
Cann, Ponsford	B.A.	Pembroke	Camb.	Exeter
Cassells, Andrew	B.A.	St. John's	Camb.	Chester
Clarke, Henry	B.A.			Worcester
Corser, John	B.A.	Trinity	Camb.	Lichfield
Costabadie, H. P.	B.A.	St. John's	Camb.	Chester
Davies, Edward Acton	B.A.	St. John's	Oxf.	Lichfield

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Fletcher, William Kew	M.A.	Magdalene	Camb.	Lichfield
Freer, Richard Lane	B.A.	Christ Church	Oxf.	Worcester
Gaitskill, Isaac.....	B.A.	Trinity	Camb.	Chester
Goodwin, Henry John	B.A.	Emmanuel	Camb.	Lichfield
Gould, Robert Freke	B.A.	Trinity	Dublin	Bath & Wells
Gray, John Hamilton	M.A.	Magdalene	Oxf.	Lichfield
Gwynne, Lawrence	M.A.	Trinity	Camb.	Worcester
Hamilton, Arthur.....	B.C.L.	Trinity	Camb.	Exeter
Harrison, Octavius Swale	M.A.	Queen's	Oxf.	Bath & Wells
Hay, Right Hon. Lord Thomas	M.A.	Trinity	Camb.	Chichester
Heathcote, Gilbert Wall	S.C.L.	Fell. of New	Oxf.	Winchester
Heathman, William Grendon	B.A.	Cath. Hall	Camb.	Exeter
Hele, Fitz-Henry.....	B.A.	Queen's	Oxf.	Exeter
Hubbersty, Nathan	M.A.	St. John's	Camb.	Lichfield
Kendall, Francis John Hext	B.A.	Exeter	Oxf.	Exeter
Langdon, Gilbert Henry.....	B.A.	St. Peter's	Camb.	Chichester
Leigh, George	B.A.	Brasenose	Oxf.	Chester
Malthus, Henry	B.A.	Trinity	Camb.	Winchester
Marriott, Oswald	B.A.	St. John's	Camb.	Lichfield
Metcalf, Warren		St. John's	Camb.	Chester
Michell, Henry Chickley	B.A.	Queen's	Camb.	Chichester
Osborn, Edward	B.A.	Oriel	Oxf.	Winchester
Page, Thomas	B.A.	Magd. Hall	Oxf.	Lichfield
Penn, Thomas Gordon	B.A.	Christ Church	Oxf.	Bath & Wells
Phipps, Edward James	B.A.	Exeter	Oxf.	Bath & Wells
Pope, John	B.A.	St. John's	Oxf.	Chester
Price, John		St. John's	Camb.	Chester
Rice, Horatio Morgan	B.A.	Trinity	Camb.	Chichester
Roe, Samuel Ramsden	B.A.			Worcester
Sampson, Richard King	B.A.	Jesus	Camb.	Chichester
Sanford, George William	B.A.	Trinity	Camb.	Lichfield
Shuttleworth, Edward	B.A.	St. John's	Camb.	Chester
Simpson, Joseph	B.A.	St. John's	Camb.	Chester
Smith, Augustus	B.A.	Trinity	Camb.	Winchester
Smith, John	B.A.	St. John's	Camb.	Lichfield
Snowe, William Nash	B.A.	Worcester	Oxf.	Exeter
Spencer, Edward	B.A.	Queen's	Camb.	Lichfield
Stackpoole, Andrew Douglas	B.A.	Fell. of New	Oxf.	Winchester
Thompson, E. H.	B.A.	Magd. Hall	Oxf.	Lichfield
Tucker, Denis	B.A.	St. Peter's	Camb.	Winchester
Twisleton, Charles Samuel	B.A.	Balliol	Oxf.	Lichfield
Tylecote, Thomas	M.A.	St. John's	Camb.	Winchester
Tyrwhitt, James Bradshaw	B.A.	Jesus	Camb.	Worcester
Vallack, Benjamin William Salmon..	B.A.	Exeter	Oxf.	Winchester
Vyvyan, Thomas Hutton	B.A.	Trinity	Camb.	Exeter
Walkey, Charles Collins.....	B.A.	Worcester	Oxf.	Exeter
Wedgwood, Robert	B.A.	Trinity	Camb.	Lichfield
Wellington, William	B.A.	Pembroke	Oxf.	Exeter
Wheeler, Thomas Littleton.....	M.A.	Worcester	Oxf.	Exeter
Willoughby, Henry	M.A.	Lincoln	Oxf.	Worcester
Winstanley, J. B.	B.A.	Trinity	Dublin	Lichfield
Wood, James	B.A.	Christ Church	Oxf.	Lichfield
Young, George.....	B.A.	Christ	Camb.	Exeter

Deacons, 70—Priests, 67—Total, 137.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Drake, W. F.....	Domestic Chapl. to the Bishop of Norwich.
Everard, E.	Chapl. to the Royal Household.
Voules, James Parker	Domestic Chapl. to the Marquis of Northampton.
Wagner, H. M.	Chapl. in Ordinary to His Majesty.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Birch, Charles	Happisburgh, V.	Norfolk	Norwich	Bishop of Norwich
Cave, E. S. C. Browne	Morley, St. Peter's, C.	W. York	York	V. of Batley
Clark, F. F.	Coseley, C.	Stafford	Lichfield	V. of Sedgely
Creighton, Archibald	Stallingborough, V.	Lincoln	Lincoln	Bishop of Lincoln
Darby, Joseph	Skenfreth, V.	Monm.	Llandaff	{ Sir J. Briggs, Bt. & Mrs. S. Pugh
Dodd, H. Heyman ..	Arlington, V.	Sussex	Chich.	{ Preb. of Woodhorne in Cath. Ch. of Chich.
Gray, George R. ..	Inkberrow, V.	Worcester	Worcester	Earl of Abergavenny
Griffith, John	{ Preb. in Cath. Church of to Llangynhavel, R.	Rochester		Lord Chancellor
Hand, J.	Handsworth, R.	Denbigh	Bangor	{ Lord Chancellor, by lapse
Hall, E. Moorhouse.	Idle, C.	W. York	York	Duke of Norfolk
Hibgame, Edward.	{ Whittlesford, V. to Fordham, V.	W. York	York	V. of Calverly
Hopper, John R. ..	Bedingfield, V.	Camb.	Ely	{ Jesus Coll. Camb.
Hughes, Isaac	Llangynfelin, C.	Camb.	Norw.	{ J. J. Bedingfield, Esq.
Moore, Henry	Willingdon, V.	Suffolk	Norwich	{ J. B. P. Chiches- ter, Esq.
Robinson, William..	Wood-Enderby, C.	Cardigan	St. David's	D. & C. of Chichester.
Swainson, John	Walton-le-Dale, C.	Sussex	Chichester.	D. & C. of Chichester.
		Lincoln	Lincoln	Bishop of Carlisle
		Lancaster	Chester	V. of Blackburne

CLERGYMEN DECEASED.

Green, T. D. D. ..	{ Bramber, R. with Botolphs, R.	Sussex	Chichester.	Magd. Coll. Oxf.
Harrison, H. B. ..	{ Bugbrooke, R. and Warmington, R.	Northam.	Peterboro'	Rev. H. B. Harrison
Howell, Rees	Llancarvan, V.	Warwick	Lichfield	Mrs. Farrer
Jacques, Arthur	Willerby, V.	Glamorg.	Llandaff	Lord Chancellor
Jones, John	Llangynhavel, R.	E. York	York	Lord Chancellor
Jones, Thomas	Great Appleby, R.	Denbigh	Bangor	Bishop of Bangor
Osmond, C. Osmond.	Aston-sub-Edge, R.	Leicester	Lincoln	T. Wilkes, Esq.
Scott, Benjamin ..	{ Bidford, V. and Priors Salford, V.	Gloster	Gloster	Earl of Harrowby
Smith, John	Fillerton Hersey, V.	Warwick	Worcester	Lady Skipwith
Stevens, Henry	Buckland, V.	Warwick	Worcester	Rev. F. Mills
Thompson, John ..	Framfield, V.	Berks	Sarum	{ Mrs. Rawbone, and T. H. Southby, Esq.
Thurlow, John	{ Chelmondiston, R. and Gosfield, V.	Sussex	Cant.	Earl of Thanet
Wilson, Thomas	Linstead, V.	Suffolk	Norwich	Lord Chancellor
Wingfield, John ..	{ Monsford, V. and St. Issey, V.	Essex	London	
		Kent	Cant.	Archd. of Cant.
		Salop	Lichfield	Earl Powis
		Cornwall	Exeter	Sir F. Buller, Bart.

<i>Name.</i>	<i>Appointment.</i>
Tindall, William	Head Mast. of Free Grammar School at Wolverhampton.

UNIVERSITY INTELLIGENCE.

OXFORD.

Lewis Welsh Owen has been elected, from Tiverton School, a Scholar of Balliol College; and Arthur Dene, from the same School, an Exhibitioner on Mr. Ham's Foundation.

HEBREW SCHOLARSHIPS.

The following has been sent to the Members of Convocation of this University.

The Rev. Edward Ellerton, D.D. Fellow of Magdalen College; the Rev. Edward Bouverie Pusey, M. A. Regius Professor of Hebrew; and Philip Pusey, Esq., having engaged to transfer 3000*l.* sterling to the Chancellor, Masters, and Scholars of the University of Oxford, to be invested by them in adequate securities for the foundation of three Hebrew Scholarships; it will be proposed to Convocation in Michaelmas Term to accept this Benefaction; and the following Regulations for these Scholarships will then be submitted for the approbation of the House.

It is proposed,

I. That the proceeds annually arising from the said sum be equally divided between *three* Scholars, who shall be elected in the manner hereinafter mentioned.

II. That the candidates be Members of the University of Oxford, who shall not have exceeded the twenty-fifth year of their age.

III. That the Scholarships be holden for three calendar years from the day of election, provided the following conditions are complied with. Every Scholar shall reside six Terms in the two first years after his election to a Scholarship. Not less than seven weeks in the Michaelmas and Lent Terms respectively, and also in the Easter and Act Terms, reckoned as one, shall be considered as residence. During this residence, the Scholars shall be required to attend the lectures of the Professor of Hebrew, unless he dispense with their attendance, and shall pursue their studies in that and the cognate languages as the Professor shall advise. The residence of every Scholar shall be certified to the Trustees hereby appointed, in writing, by the Head of his College or Hall, or by the Vicegerent, in the absence of the said Head. And his attendance upon the lectures of the Professor of Hebrew, or his dispensation from attendance on them, shall be certified in writing by the said Professor. The Trustees may dispense with the residence of a Scholar during one Term for any *very urgent* cause, duly certified to them; but this dis-

pensation must be approved by them *all* and shall never be granted more than once to the same individual.

IV. That these Scholarships be not tenable with the Kennicott or any other University Hebrew Scholarships which may hereafter be founded.

V. That the proceeds arising from this Benefaction be payable to the Trustees hereby appointed.

VI. That these Trustees be the Vice-Chancellor for the time being, the President of Magdalen College, the Dean of Christ Church, the Warden of Wadham College, the Regius Professor of Divinity, the Regius Professor of Hebrew, and the Lord Almoner's Reader in Arabic. The presence of the Vice-Chancellor and two other Trustees shall be necessary to constitute a board, and in cases of equality, the Vice-Chancellor shall have a casting vote.

VII. That the Trustees pay the Scholars their salaries, on their producing the requisite certificates; discharge all other expenses incident to the Trust; and submit their accounts annually to the Delegates of the University Accounts to be audited.

VIII. That the Trustees lay out the remainder of the Dividends in presents of money or of books for meritorious though unsuccessful candidates, the amount to any individual being always short of the annual payment to a Scholar; or in prizes for compositions on any subject connected with the object of the foundation; or in the purchase of stock in the name of the Chancellor, Masters, and Scholars of the University, to be employed in promoting Hebrew literature, at such times and in such manner as the Trustees shall think expedient, and that they shall recommend a change of the investment of the money, if at any time they shall deem it desirable.

IX. That the Trustees shall appoint the day of election of a Scholar.

X. That the electors be the Regius Professor of Hebrew, the Regius Professor of Divinity, and the Lord Almoner's Reader in Arabic for the time being. If one of these official electors decline acting, he may nominate an elector in his stead; but in default of such nomination, or if the office of Professor or Reader be vacant, the Trustees shall appoint an elector for that time only.

XI. 1. That only one Scholar be elected in one calendar year; the money accumulated in consequence of vacancies shall be employed as directed by Regulation VIII.

and if the electors at any time shall not think any of the candidates worthy of the Scholarship, they may decline to elect till the next year.

2. The examination shall always take place in Michaelmas Term, and the first shall be in the year 1831.

3. A notice of not less than ten days shall be given by the electors of the place of examination, and of the time, which shall be always in full Term. This notice shall be affixed to the door of the Convocation House, and to the buttery door of each College and Hall, and distributed to the Heads of Colleges and Halls, and to the Common Rooms.

4. Every candidate shall signify his intention of offering himself, by delivering to the electors a certificate of his age, and of the consent of the Head or Vicegerent of his College or Hall, two days at least before the commencement of the examination; and without such certificate the electors shall not proceed to examine any candidate.

5. All the three electors shall act in the examination, and vote at the election. They shall also be entitled to bestow presents of books upon candidates whom they shall judge worthy of that distinction.

6. The mode of conducting the examination is left entirely to the electors. They may require, in addition to a grammatical acquaintance with the Hebrew language, the knowledge of any points of criticism relating to the Old Testament, or to the Oriental Versions of the New and the original text, as far as it can be illustrated by a knowledge of the Semitic languages, or whatever may be considered as questions of Hebrew literature. Moreover, as Hebrew cannot be thoroughly understood by persons unacquainted with the other Semitic tongues, it is recommended that candidates, where it is practicable, shall be examined in these, especially in the Chaldee, Syriac, and Arabic, it being one

object of this Institution to promote the study thereof. But a Scholarship shall not be awarded to a candidate, how well soever acquainted with any of them, who is not also a proficient in Hebrew; the primary object of the Founders being the promotion of a solid and comprehensive knowledge of Hebrew as the means of advancing sound theology and the welfare of the Church, through a right understanding of the original text of Holy Scripture.

7. The electors, on electing a Scholar, shall certify the election to the Vice-Chancellor, who shall cause it to be announced to the University by a paper affixed to the door of the Convocation House.

XII. That since, through the changes to which all human institutions are liable, an adherence to the letter of these Regulations may defeat the very object which the Founders have in view, the Trustees be at liberty (with the consent of the Convocation, but during the life-time of the Founders, or any one of them, not without their or his concurrence also) to alter or dispense with any of these Regulations (not even excepting the number of the Scholarships), as may seem to them advantageous, provided that they never lose sight of the main object of the foundation—the promotion of sound theology through a knowledge of Hebrew and the other Semitic languages.

MARRIED.

At St. Werburgh's, Derby, by the Rev. S. Fox, the Rev. W. B. Thomas, M.A. Fellow and Tutor of Pembroke College, to Mary, youngest daughter of the late T. T. Pitman, Esq., of Derby.

CAMBRIDGE.

Mr. Edmund Durnford, Scholar of King's College, has been elected Fellow of that Society.

NOTICES TO CORRESPONDENTS.

We are compelled to postpone, till next month, a second paper on the "French Code Ecclesiastique," and the introductory article to the "Fathers" of the second century.

Every attention shall be paid to the communication of "Ignotus."

We beg "H. S." to accept our best thanks.

Press of matter must be our apology to "J. L." for the non-appearance of his communication.

"Clericus" of Penzance mistakes our view in the part of our work to which he alludes; we there direct our attention more to the heart than the head. Nevertheless, as we look to our clerical friends for that department, we shall be happy to insert a communication from him at his earliest convenience.

"T. R. B." has been received; as also letters upon Church Societies.

We refer "H. B." to Rom. xiv. 23, and advise him to follow the Rubric.

ERRATA.—At page 536, line 9, after the words "connected" and "consequences," put commas; at page 575, lines 1 and 3, for "strange" read *strong*; and at page 581, line 15 from the bottom, for "wrung" read *rung*.